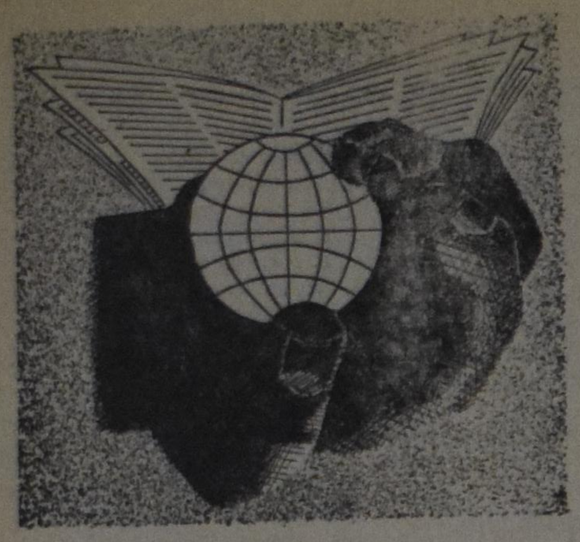
Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

OCTOBER 23rd, 1969 — No. 927
25th YEAR OF PUBLICATION



CALVINIST-CONTACT

CHRISTIAN WEEKLY

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The trail beyond reached

About a year and a half ago we wrote about a visit to Zitlala, one of our new missions at that time. Zitlala is about 225 miles south of Mexico City and 50 miles off the main highway to Acapulco. The last fifty miles is dirt road through the rugged mountainous areas of the State of Guerrero. In Zitlala is a small group of Christians. The road ends at this village. From there on it is only a foot trail. But on that trail beyond Zitlala are many villages which have very little contact with the outside world. The thousands of people living there have no mail service, no telephone or electricity and live as their ancesters did many centuries ago.

The last time we wrote about Zitlala we rejoiced that the Lord had blessed the preaching of the Word in bringing forth a group of faithful Christians there. But we left Zitlala with mixed emotions, on the one hand rejoicing in the fruits in Zitlala, and on the other hand, we were burdened because the Christians there told us that there were thousands on the trail beyond unreached with the Gospel. We shared this burden with you. Now we would like to share some of our joys.

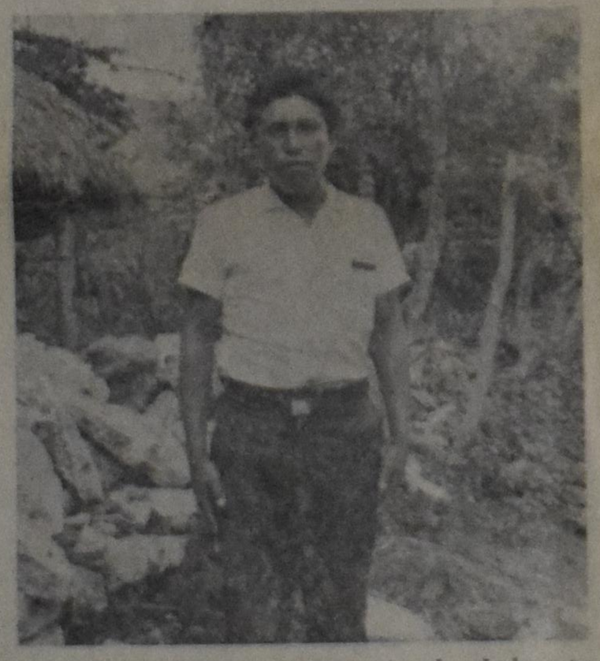
Recently it was my privilege to visit Zitlala again. It was a very special occasion. Three adults requested baptism. Two of them were young men from the trail beyond. My wife accompanied me on this joyful assignment. With us went José Morales, our seminary student, who goes to Zitlala twice each month. It was a very special occasion because not only was the sacrament of baptism administered but also the Lord's Supper.

Our Sunday morning worship was scheduled to begin at 11 a.m. After some delay (many come late because they have no watches) praises in song sounded forth from the crude home of one of the believers there. The water for baptism in a cleaned-out half a gourd stood on a crude table. The elements for the Lord's Supper stood on the same table well covered to keep out flies. Some of the congregation sat on home-made benches while others sat on the dirt floor of the home. According to our standards, the environment would not seem too conductive for worship. It seemed impossible to keep out a few dogs that had followed their masters to church. My wife sitting near the door kept out a number of chickens and hogs which desired to enter. But as we observed the sincerity of these Christians at worship, in spite of the surroundings, we once again experienced the beauty of Christ's promise that "where two or three are gathered in my name there am I in the midst of them." How marvellous that this promise is not dependent upon stained glass windows, expensive church furniture or organs.

In the presence of God and His people we heard the confessions of one lady and the two young men from the trail beyond. The young men stood in their crudely made sandals and the lady barefoot before the congregation as they testified before us of their faith in Christ as their Savior and Lord. After the adult baptisms, there were three children baptized. Two were children of the lady who had just been baptized. The other baby was of a couple that had been baptized by the Rev. Pott on our other visit. As covenant parents they now offered their children to receive the sign and seal of the covenant and promised to rear their children in the fear of the Lord.

The Christian men there can read and speak Spanish but most of the ladies and older people can only speak and understand the Indian dialect of the area. Thus our student preached in the Indian dialect. After his sermon we celebrated the Lord's Supper. How wonderful the thought that Christ came and died to redeem men and women from every race and tongue. In our cultural background and way of life we were very different, but we profoundly experienced the unity and the communion of the saints in Christ. Our worship did not end until 2 p.m., but it did not seem long. Finally together we sang the doxology before we parted.

The three adults who were recently baptized at the mission in Zitlala. The Holy Spirit used two New Testaments to bring the two young men to a saving knowledge of Christ.



Lucio Narcisso, a recent convert, who desires to become an evangelist to his own people. However, he is too poor to pay for his study.

It was a long way to travel to be present at this service. The last 50 miles were rugged. The mountainous road was wet and slippery, but let me tell you more about the two who come from the trail beyond Zitlala. It took them 12 hours to reach Zitlala. They came through torrential rains and over slippery, muddy mountainous trails to publicly confess their faith in Jesus Christ. They came from a village of 1,500 people where there is no Gospel witness. We have wondered what their families, friends and neighbors must have thought when they said they were going to Zitlala to be baptized. Certainly they were not encouraged by friends and family to confess their faith in Christ for the Gospel is not popular in their village. No doubt, they will be ridiculed and even persecuted for their faith. It was not for naught that the student prayed that they would be given grace and perseverance in the face of persecution.

Perhaps, you wonder how the Holy Spirit brought these young men to a saving knowledge of Jesus Christ. The last time the Rev. Pott and I visited them, we impressed upon them that it was their obligation to reach those on the trail beyond. We left a quantity of New Testaments with them for distribution. Both of these young men received a New Testament furnished to us by the World Home Bible League and distributed by a member of the Zitlala mission. It was through the reading of the New Testament and then the assistance, witness and instruction of other Christians that they came to confess their faith in Christ. How evident that the Gospel is the power of God unto salvation.

There is yet more to this story. While on deputation during the months of April, May and June of this year, it was encouraging to find that many mentioned the article written about the Trail Beyond. Some mentioned that they prayed that those people on the trail beyond might be reached. It was when we returned to Mexico, that the student worker in Zitlala informed me that there were two young men from that trail beyond that desired publicly to confess their faith in Christ. There can be no doubt that you have an important part in winning Mexico for Christ. We need your prayer support, for unless Jehovah bless we labor but in vain. Pray that all of Mexico's millions may come to know Christ as their Savior and Lord in every area of life.

One of these young men, Lucio Narcisco, wishes to go to our Bible Institute so he may become a missionary to his own people. There are 1,500 people in his village who much be reached, besides, there are many other thousands in this remote area of Mexico unreached. The language understood by the people is an Indian dialect spoken by Lucio. Lucio has graduated from a grade school which he attended away from home. He is very poor and will not be able to go to our Bible Institute unless he is given a scholarship. Perhaps, your church, your Sunday School, some society or some individuals richly blessed would support him. The cost is $700.00 a year. Won't you consider helping this young man? Let us hear from you soon.

The reaching of these two young men on the trail beyond, impresses us with the importance of the personal witnessing of every Christian. There are many trails beyond — unreached people — wherever we may be. If Canada, United States or Mexico is going to be won for Christ, it will demand the faithful, fearless witness of every Christian in every area of life. The unreached of the world are unreached because Christians have not reached them with the Gospel. Who else can we expect to be burdened to reach the non-Christians on these unreached trails beyond, except it be Christians as you and I?

Chester Schemper

VISIT TO A SMALL CHAPEL IN TAIWAN (FORMOSA)

by Mike Vander Pol

Two hours to drive thirty miles may seem like a long time, but that is approximately how long it takes to go from Taipei to Shwei Nan Dung where the chapel is located. Except for the vegetable and meat sellers setting up for the day's usual busines and a few red taxis scurrying around, the city is still quite sleepy.

The sights and sounds of the city retreat to make way for silvery green mountains. It is now 7:30, and it seems that everyone is suddenly awake. Weaving their way through the mountains to Taipei along the well-paved highway are trucks with coal, produce, and pigs; buses with people seeking work and fun; motorbikes gallantly carrying as many as four passengers.

Along the road all arable land is covered with rice plants. High on the sides of the mountains men and women stoop lovingly over their plants. Children lead the precious oxen as they graze after a busy time of preparing the land.

Along one of these quiet roads surrounded by terraced rice fields we stop for coffee time. Living in Taipei among noises of car horns, peddlers' chants, garbage truck bells, and train whistles has caused us to forget the country noise or lack of noice which now thrills our ears. In the shade of a high mountain we stand and are overwhelmed by the quiet serenity. Below us we can see a village, a large temple, but also visible is the cross of a church.

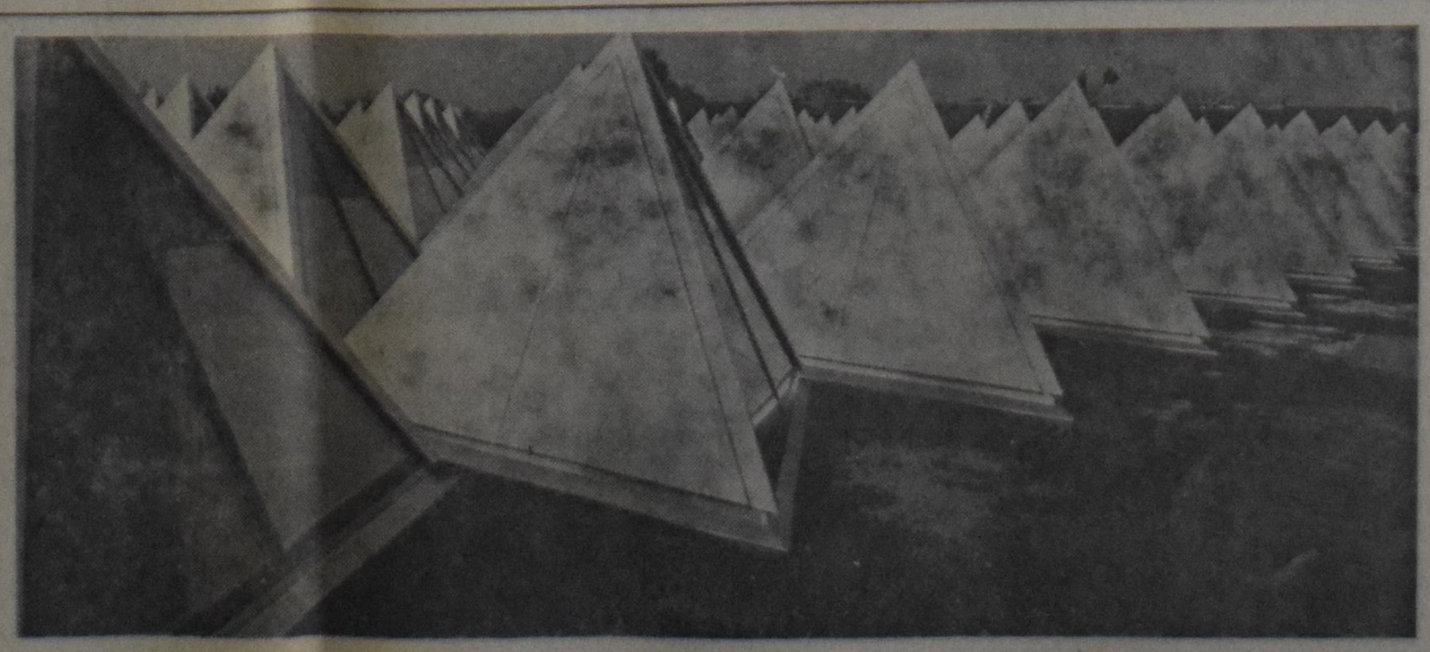
We keep climbing and climbing until we are almost to the top, then look down to see buildings of cigarbox size, one of which is the church in which we will worship.

Here in a place on a street where you have never walked, stands a church, its door open, a cross on top, children inside now singing lustily, then listening intently as the Sunday School teacher tells the forty children, all of whom marvel at the foreigners' long noses and stare unashamedly as though they had never seen anyone other than Chinese before.

The evangelist preaches about the Christ of Peace; the worshippers sing "What a fellowship, what a joy divine," and we sense deeply the fellowship which we as Christians, scattered all over the world, have in Christ.

On the way home we talk and pray about the thousands and millions of boys and girls, men and women as yet unreached by the Gospel. But our hearts are joyful too when we think of those small churches throughout the world. As Christians we are thankful that we may bring the Gospel of Jesus Christ to the people of Taiwan.

We ask you to pray for your fellow Christians around the world, in Taiwan, and in your home town.



THE BEEHIVE LOOK: Sheridan College in Oakville will accommodate 6,000 students when it is completed, possibly around Christmas, and will be the largest community college in Ontario. At present it looks like a row of beehives with pyramid-shaped skylights projecting from its roof. Enrolment at the temporary campus in Brampton now is 1,320 in the day division and 1,100 at night.

Church Announcements

CHR. REF. CHURCH

Declined

Brampton, Ont., Rev. W. Triemstra of Vrouwenpolder, The Netherlands.

Accepted

to Edmonton (Maranatha), Alta., Rev. H. Salomons of Ackley, Iowa.

•

CLASSIS BRITISH COLUMBIA OF THE CHR. REF. CHURCH

On Tuesday, September 22nd, delegates came from the West, North and South to the colourful surroundings of Vernon to examine candidates, hear reports, study problems and sing hallelujas. This fall session of Classis British Columbia was a historic one for several reasons: It was the first time Classis was held in Vernon. The first time five candidates were examined at one time in this Classis. And the first time the green light came on for calling a man for the Vancouver harbour evangelism program.

During 1969 our churches had nine vacancies, but through the great providence of God we were able to see nine new men for a complete crew: B. Nederlof for First Vancouver, J. Van Dyk for Terrace, P. Van Egmond for First Abbotsford and J. Zantingh for Richmond. The examination of five candidates was a pleasure and a success. So the result was that the candidates were admitted to the service of the Word and Sacraments: L. Dekens for Port Alberni, W. Dykstra for Haney, M. Heyboer for Second Abbotsford, J. Kitz for Agassiz and D. Veldhuizen for Telkwa. We were also very happy to have R. Groeneboer of Penticton with us again. But J. Versfelt of Prince George was still not able to attend Classis because of his illness. However, we were pleased to hear that he is progressing and that he will soon be able to do his work again.

Our president J. Kuntz of New Westminster kept us all well in tune with his gavel and we readily became accustomed to one another for the challenge and task given to us. First Vancouver became the calling church for a harbour evangelist. The deacons were urged to become involved with the erection of the Ebenezer Home for the aged, to be built in Abbotsford. Eight students, pre-seminary and seminary, will receive aid for their studies. J. Tangelder of Vernon was appointed to represent Classis at the next convention of the Evangelical Fellowship of Canada. And a committee of eight was appointed "to re-examine methods and procedure of examining candidates for the ministry".

Our frames were tired after this session of Classis, but our hearts were filled with joy because of a wonderful meeting; and our automobile trunks were filled with apples because of a wonderful Okanagan Valley. To God be all the praise!

John Van Hemert,
reporting clerk.

NEW CHR. REF. CHURCH-BUILDING IN COLLINGWOOD

Wednesday, October 1 was a joyous day for the congregation of the Christian Reformed Church of Collingwood. It was a day of praise and thanksgiving, because we could enter into and take possession of our new church building.

For the past half year we held our worship services in the Presbyterian Church of Nottawa. No wonder that we were longing for a place of our own, our own church.

At 8.00 p.m. on October 1st the auditorium was filled to capacity for the service of dedication. The first hymn we sang was 312 "We gather together to ask the Lord's blessing." I believe we tried to give expression to the thought that without the blessing of the Lord and except the Lord will build the house, they labour in vain. A new pulpit Bible was received and placed on the pulpit by young Mr. Dick VanderStelt. During the service Mr. R. Numan of Brampton sang the solo "Open the gates of the temple" and a double quartet sang Ps. 48 and "Count your blessings".

An impressive ceremony of dedication followed in which the minister mentioned all the activities of the church and the congregation prayed repeatedly: "Use this house, o Lord".

The meditation delivered by Rev. H. Numan Sr. was taken from Matth. 12:6, "In this place is one greater than the temple". It is wonderful to have a new building; it does something to a congregation and stimulates the work, but it can never truly unit. For this we have to look up to the One greater than the temple; to our Lord Jesus Christ, who through His Spirit will always abide with His church because He provided to do so.

Mr. H. Verra, the chairman of the Building Committee, after having received the keys of the building from Con-Dign Construction, Waterloo, Ont., presented them to the chairman of the consistory, the Rev. Numan.

Many best wishes were received from former miinsters, Revs. R. Praamsma and Rev. G. Andree, from Classis Huron, Rev. J. Groen, and from town officials.

We are thankful to God that He has opened the ways for us to have this building and we thought we will have you share in our happiness as members of one family and one church and to let you know. Worship Services: 10 a.m. and 4.00 p.m.; during summer: 10 a.m. and 7.30 p.m.

Sake Dykstra, Clerk.

NIAGARA RALLY

Recently the Second Niagara Peninsula Fall Rally was held in the Riverside Christian Reformed Church of Wellandport, Ontario.

Last year we heard Rev. R. Heynen of Pine Rest Mental Hospital. This time our speaker was Rev. J. VanderPloeg, the editor of The Banner. Chairman of the meeting was Rev. L. T. Schalkwyk, minister of the Riverside congregation of Wellandport; our discussion leader for this evening was Rev. L. Mulder, from Burlington, Ont.

Listeners had come from far and near to hear Rev. VanderPloeg speak on "Is There A Crisis in our Churches?" In the essay the Banner-editor posed that indeed a crisis, a crucial time has arrived for the Christian Reformed Church. This is caused by a threatening inroad of three isms, relativism, positivism, and secularism.

Relativism causes some to cease the proclamation of the GOSPEL. Instead of "Thus saith the Lord" they say "I think it is so" or "I suspect, I surmise" that we should explain it this way. Positivism feels that "scientific facts" make certain Bible stories myths. Secularism exchanges spiritual values for material ones. It causes a one-sided stress on "Social concern". The Social Gospel believes that such social concern is the Gospel, rather than a token of it. The speaker called us not to try to loosen the well-fastened nails, but to subject ourselves to the goads of Scripture (Ecclesiastes 2:11, 12).

A very interesting discussion followed, which centered around the problem what we can do to help our church.

It was a blessing to be together as people who share the concern for the church, its society life and Kingdom work.

J. Rintjema, Secretary.

Geref. Synode spreekt met kritische groepen

De nieuwe generale synode van de gereformeerde kerken is begonnen met een duidelijk streven naar openheid voor de inspraak van kritische groeperingen uit de kerk. Reeds in de eerste zittingsweek luisterde de synode een volle dag naar vertegenwoordigers van de actiegroep Synoodkreet, het Gereformeerd Vredesberaad en de Gereformeerde Vrouwenbond.

In hun kritiek stelden de jongeren van Synoodkreet als kernpunt de plaats en de taak van de kerk in de samenleving aan de orde. Voor organisatorische, financiële en administratieve zaken, kortom voor het "management" van de kerk achtten zij een synode wel een geschikt orgaan. Maar niet grote vraagstukken, zoals b.v. oorlog en vrede, ontwikkelingssamenwerking, sociale en economische gerechtigheid. Daarover kunnen alleen gespecialiseerde deskundigen goed oordelen. Synoodkreet wilde naast de synode een aparte structuur, waarin deze deskundigen zeggenschap hebben, zodat er doordacht besproken en effectief gehandeld kan worden.

Concrete kritiek hadden de jongeren op de komende kerkbouwactie van de gereformeerde kerken. Zij wilden mensen, die hier niet aan mee willen doen de mogelijkheid bieden een bijdrage te geven voor een ander doel. Ook dienden zij een voorstel in voor een synodale aanbeveling van de rietsuikeractie, die — betoogden zij — een stuk onrecht in de wereldhandel zichtbaar maakt.

Op het punt van de ontwikkelingssamenwerking namen de woordvoerders van Synoodkreet, vredesberaad en vrouwenbond een eensgezind standpunt in. Teveel wordt gedacht, dat het om het geven van geld gaat. Maar er moet een mentaliteitsverandering komen. De kerkleden moeten begrijpen, dat weliswaar allerlei nood bestreden moet worden, maar dat het in de eerste plaats gaat tegen 't onrecht waardoor de nood wordt veroorzaakt. Het mislukken van de wereldhandelsconferentie is erger dan het mislukken van tien collectes, zo stelde men.

Vanuit het Gereformeerd Vredesberaad werd (door dr. O. Jager) gepleit voor een initiatief tot eenzijdige ontwapening. Dit kan weliswaar nadelen hebben, maar deze nadelen wegen niet op tegen de gevaren van de huidige wedloop in de nucleaire bewapening. Tegen hen die stellen, dat nucleair wapenbezit de veiligheid bevordert, omdat de andere partij er zich door bedreigd voelt en dus geen oorlog zal beginnen, zei dr. Jager dat ook het dreigen met nucleair geweld verkeerd is. Immers in een nucleaire oorlog zal onvermijdelijk onschuldig bloed vergoten worden en dat verbiedt de bijbel.

Opmerkingen van de afgevaardigden van de vrouwenbond hadden o.a. betrekking op het voorstel, dat vrouwelijke predikanten het ambt moeten verlaten, zodra ze trouwen en op het echtscheidingsrecht. De synode is voorgesteld om krankzinnigheid als grond voor echtscheiding af te wijzen, maar zo stelden de vrouwen: dit kan men niet zomaar globaal zeggen; men moet dat van geval tot geval bekijken. Ook bekritiseerden de vrouwen de moeilijk leesbare synode-taal. Ze vroegen heldere, gemakkelijk begrijpbare voorlichting.

Op diverse punten kregen de kritici meteen instemmende reacties van synodeleden en deputaten — met name op het punt van de ontwikkelingssamenwerking. Tegenspraak lokte b.v. het Vredesberaad uit op het punt van de ontwapening. En daarmee kwam reeds bij deze eerste ontmoeting met de "pressiegroepen" een levendig gesprek op gang, hoewel de synode er in eerste instantie van uitgegaan was alleen maar te "horen". Praeses dr. P. G. Kunst zei aan het eind, dat het gesprokene ongetwijfeld van invloed zal zijn op de synodale discussies en dat men graag verder zal willen overleggen. Hoe dat moet, is een volgende vraag.

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Government Information

Van het Departement van Arbeid

DE WET OP MENSELIJKE RECHTEN VERSTERKT

De strekking van de Ontario Wet op Menselijke Rechten werd uitgebreid en boeten voor overtredingen werden verhoogd door wijzigingen die door de Ontario Regering werden voorgesteld en door de Wetgevende Macht werden aangenomen.

Tot op heden waren exclusieve religieuze, filantropische, de opvoeding betreffende, broederlijke of sociale organisaties, die niet voor privé winst werken, uitgezonderd van die paragrafen der wet die discriminatie in tewerkstelling verbieden.

Deze uitzondering zal in de toekomst slechts worden toegestaan onder zulke omstandigheden wanneer een factor zoals godsdienst een redelijke beroepsgeschiktheid uitmaakt.

De tweede wetswijziging schrijft voor:

"Geen persoon kan tewerkstelling weigeren of discriminatie toepassen tegen enige werkconditie of iemand dreigen of straffen, op welke wijze ook, die een klacht volgens de Wet indient of in welke vorm ook deelneemt, zoals het doen van een onthulling of getuigenis afelggen in enig proces met betrekking tot de Wet."

De maximum boetes voor Wetsovertredingen zijn verhoogd van $100 tot $500 voor een individu en van $500 tot $2,000 voor een maatschappij, vakbond, werkgeversorganisatie of personeelsbureau.

The Hon. John Robarts
Prime Minister of Ontario

DATA CENTRE

October 24	Film "De Stem van het Water", Woodbridge, Ont. Chr. High School.
October 29	Opfiering fan it Fryske stik "De Rikeling" yn Jarvis, Ont.
November 1	Opfiering fan it Fryske stik "De Rikeling" yn Hamilton, Ont.
November 5	De tonielgroup fan Jarvis komt yn Strathroy mei it Fryske blyspul "De Rikeling". Colborne Public Skoalle.
November 7	Opfiering fan it Fryske stik "De Rikeling" in de Toronto District Chr. High School, Woodbridge.
November 7	Film "De Stem van het Water", Guelph, Ont., Chr. Ref. Church.
November 8	Film "De Stem van het Water", Hamilton, Ont., Delta Collegiate.

★ ★

The first meeting of team "A" of the A.A.C.S. DISCOVERY I-program "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Dr. A. H. DeGraaff on "Family Breakdown"):

October 24	Calvin Memorial Christian School, 300 Scott Street, St. Catharines.
October 30	Grace Christian Reformed Church, 1580 McCowan Road, Agincourt (Toronto).
November 7	Calvin College Seminary Auditorium, Grand Rapids, Michigan.

★ ★

The first meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. Bernard Zylstra on "Family Breakdown"):

October 27	First Christian Reformed Church, College Avenue, Winnipeg.
October 28	Christian Reformed Church, 1807 - 2nd Avenue N., Lethbridge.
October 29	Knox Presbyterian Church, 3704 - 37 St. S.W., Calgary.
November 4	Christian Reformed Church, 661 Agnes Street, Victoria.
November 5	Port Arthur/Fort William (see local bulletin for location).

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
October 30	October 24	October 22 noon
November 6	October 31	October 29 noon
November 13	November 7	November 5 noon
November 20	November 14	November 12 noon

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AL WARE HET . . .

Het zal wel niet zonder reden zijn geweest, dat de apostel Paulus gedurende achttien maanden in Corinthe is geweest. Dat was een vrij lange tijd voor één kerk. Deze kerk van Corinthe was dan ook snel gegroeid. En zij was levendig, in een levendige stad.

Maar al gauw werden verschillende dingen scheef getrokken. En daar trekt Paulus, als hij later aan die kerk schrijft, tegen op. Een geschil tussen broeders, zegt hij, moeten jullie niet door een heidens gerecht doen oplossen. Verder hadden de Corinthiers nogal verschil van mening over het huwelijk, over vlees dat aan de afgoden geofferd was, over de ongeregeldheden tijdens de godsdienstoefening, over het haar van de vrouwen, en verschillende dingen meer. Maar het meest trekt Paulus van leer tegen de partij-vorming in de kerk. De een zegt: ik houd het met Paulus. Een ander beweert, dat Apollos nummer één is. Weer anderen kozen de zijde van Cephas. En daar komt Paulus tegenop, scherp en gedecideerd. Dat is de scherpste aanklacht die Paulus wel bedenken kan: een Paulus-partij en een Apollos-partij en een Cephas-partij. Weten jullie dan niet, zegt hij, dat jullie een tempel van GOD bent en dat de GEEST VAN GOD in je woont?

Paulus kan het zich best indenken, dat er verschillende meningen zijn en dat niet iedereen denkt zoals de ander. En hij probeert de meningen tot elkander te brengen. Maar hij komt nog niet aan de PARTIJvorming toe, of hij verliest zijn zachtheid en trekt op een felle manier van leer. Sommigen, zegt hij, zijn opgeblazen van trots. En dat randt de kerk in het hart aan.

En als hij die schets van het leven in Corinthe gegeven heeft, dan schrijft hij 1 Corinthe 13: de psalm der liefde, zoals wij dat noemen. Al ware het . . . En dan noemt hij nogal wat op. Stel het u voor dat iemand de taal van een engel sprak, of stel u voor dat iemand letterlijk alles wist wat er te weten valt. Zo iemand zou je bewieroken. je zou tegen hem opzien, je zou hem als leider volgen, je zou hem citeren als het eind van alle tegenspreken. Ja, zegt Paulus, dat zou je doen, maar als die man de liefde mist dan is hij niets. Dan blaas je hem zo maar weg. Dan is hij hol. Dan maakt hij wel lawaai, maar dan is het een schel, een cimbaal, veel lawaai maar geen inhoud.

Of die mensen in Corinthe het begrepen hebben weten wij niet. Maar dat doet er voor ons ook niet zoveel toe. Het is belangrijker wat het ons zegt.

Al ware het . . . En nu gaan wij een variant maken op hetgeen Paulus zei. Al ware het, dat wij in iedere plaats een christelijke school konden bouwen en zonder tekort zouden kunnen laten functionneren. Al ware het, dat wij in alle voorname plaatsen in de United States en Canada een universiteit konden stichten waar het beste onderwijs gegeven zou worden. Al ware het, dat de christelijke vakbeweging alle grote contracten in handen kon krijgen. Al ware het, dat wij in alle grote plaatsen een ziekenhuis en een psychiatrische inrichting zouden kunnen stichten. Al ware het, dat wij iedere zondag al onze kerken vol hadden met mensen en in ieder land onze zendingsmensen. Al ware dit alles het geval, en wij hadden de liefde niet, dan ware het niets, dan draaide God er Zijn hoofd voor om.

Ja maar, zo is het toch niet, zegt u misschien.

Maar dan hebben wij een paar vragen. Hoe komt het toch, dat wij op het gebed van het hoger onderwijs elkaar niet kunnen vinden? Wij krijgen met de post berichten en verzoeken om steun voor Toronto en voor Grand Rapids. Hoe komt het toch, dat wij op het gebied van sociale activiteit elkaar al gedurende vele jaren niet kunnen vinden? De mensen in Canada worden geconfronteerd met twee christelijke vakbewegingen. Waarom kunnen wij de weg tot elkaar niet vinden? Waarom zijn wij niet één in ons streven voor Christus heerschappij, of dat nu onderwijs of sociale beweging betreft? Waar zit dat toch op vast? Wat zou de apostel Paulus hiervan zeggen?

Natuurlijk, wij weten niet wat Paulus tegen Canada zou zeggen. Wij weten wel wat hij tegen Corinthe zei. En tegen die mensen zei hij: zo gauw je jezelf gaat ophangen aan een bepaalde persoon (Paulus of Apollos of Cephas) heb je je doel voorbijgeschoten. En als je groep achter een bepaalde persoon of personen aangaat, dan heb je het oogmerk van het evangelie gemist. Wat onderscheid je van anderen? vraagt Paulus. Wat heb je dat je niet ontvangen hebt? En als je het ontvangen hebt, waarom beroem je je dan alsof je het niet ontvangen had? Met andere woorden: als je er een bepaalde zienswijze op na houdt, heb je dit dan van jezelf of heb je dat gekregen?

Als je dit bedenkt, dan krijg je toch wel een idee van wat Paulus tegen Canada en Amerika zou zeggen. In gedachten horen wij hem al: waarom zoeken jullie elkaar niet net zolang tot je elkaar vindt? Omdat je het niet eens kunt worden? Waarom dan kun je het niet eens worden? Is jullie beider springader niet God? Waar heb je anders je overtuiging van? Zeg niet dat bepaalde personen in de weg staan. Wie je dan ook maar in gedachten hebt, mensen die meelopen, doen dit om Godswil. Of niet?

Weet u, het is eigenlijk een schande voor de Naam van God en voor onze instellingen indien wij er vrede mee hebben dat wij gespleten verder leven. Daar brengen wij onze organisatie de doodsteek mee toe. Want al ware het dat ik de beste organisatie zou stichten of leiden en al ware het dat ik het grootste aantal mensen achter me zou krijgen, — en ik had de liefde niet . . . ik ware niets. Dat zegt maar niet een man als Paulus, dat zegt Gods Woord, dus dat zegt God Zelf. Niets, zegt God. Ondanks al ons bidden, ondanks al ons pleiten op Gods gebod, ondanks al onze activiteit. Gods oordeel erover is: zonder liefde, — niets.

Wanneer komen wij tot onze "senses", zetten een streep onder het verleden en beginnen van nu af aan de handen in een te slaan om in liefde iets te doen, niet voor onze organisatie of vereniging maar voor onze God en Diens Christus?

D.F.

* * *

GEMEENSCHAP DER HEILIGEN

Iedere zondag doet de christelijke kerk belijdenis van haar geloof. Dat is maar geen formaliteit, maar daarmee spreekt de kerk uit, wat haar basis is, waarvoor ze leeft, wat de inhoud van haar bestaan is. In die belijdenis zegt zij onder meer: "Ik geloof de gemeenschap der heiligen." Nu kan men wel een hele discussie opzetten, wat onder "heiligen" verstaan moet worden, maar in ieder geval is het zo, dat niet ons oordeel over anderen die anderen al dan niet heilig verklaart, maar dat het Gods oordeel is. Wie God heilig noemt, wie Hij betitelt als een "geheiligd volk" zijn ons heilig en daarmee hebben wij op zeer bijzondere wijze gemeenschap.

Onlangs heeft in "The Banner" een brief gestaan van iemand in Chicago, die wij hier verkort laten volgen (vertaald):

> *"In deze brief spreek ik voor de ouders van negen gezinnen in de Christian Reformed Church. Wij zijn zwarte Christenen. Wij wonen in de zwarte ghetto van Chicago's west kant. Wij zijn een minderheid in de denominatie en wij hebben een moeilijkheid, die wij met de meerderheid moeten delen. Wij verstaan onder gemeenschap der heiligen dat wij u moeten laten weten welk een grote nood en hartedroefheid wij hebben.*
>
> *Voor een aantal jaren trachten wij de zegeningen te verkrijgen van Christelijk schoolonderwijs voor onze kinderen. Wij danken God dat in 1966 drie van onze kinderen werden toegelaten tot de Timothy High School in Elmhurst, en drie meer kwamen daar in 1968. Twee van hen zijn thans in de sophomore klas van Calvin College.*
>
> *Maar — en hier is ons probleem en onze nood — onze verbondskinderen, die nog niet aan high school toe zijn, zijn geweigerd aan de Christelijke school die slechts drie mijl van onze kerk verwijderd is. Wij hebben bijna dertig kinderen per bus moeten vervoeren naar de Des Plaines Christian School, ongeveer 25 mijl hiervandaan. De liefde van die Christelijke gemeenschap doet ons goed. Wij zouden ons niet bekommeren over deze lange reis voor de kinderen en over de extra onkosten, ware het niet dat de school, die zo dichtbij is, voldoende ruimte heeft en onze noden best zouden kunnen vervullen. Bovendien heeft de Des Plaines school geen ruimte voor meer kinderen, die in September naar school moeten. De teachers, de predikanten en de classis hebben onze aanvragen ondersteund en de synode van 1968 heeft duidelijk gesproken over de rassenkwestie en liefde en Christelijke courage. Maar het schoolbestuur (allen Christian Reformed op één na) houdt vol dat onze verbondskinderen niet des Heren school, die dicht bij ons is, mogen bezoeken voor dat zij klaar zijn voor high school.*
>
> *Het duizelt ons en wij zijn teneergeslagen. Toen wij lid van de Christian Reformed Church werden dachten wij in een gemeenschap van liefde te zijn gekomen. Kunt U zich indenken hoe wij voelden, toen een aantal leden van onze denominatie dreigden hun geldelijke bijdrage te stoppen, indien "zij" (onze kinderen) door de school ontvangen zouden worden? Sommige ouders zeiden dat zij hun kinderen van school zouden nemen als de onze er in kwamen. Dat is voor Christenen wel een heel scherp mes om te hanteren. "Zij moeten hun eigen school maar hebben" was het oordeel van een van de blanke broeders.*
>
> *Wij weten dat wij Christus toebehoren. Wij dachten dat wij tot de Christian Reformed Church behoorden. Misschien hebben wij ons vergist.*
>
> *Wij dachten dat de Christian Reformed Church vasthield aan het verbond der genade. Wij begrepen dat de kinderen van ALLE gelovigen toebehoorden aan Jezus Christus en de christelijke opvoeding zouden moeten ontvangen die de gehele Christelijke gemeenschap verschaft. Maar voor velen van onze kinderen betekent dit het god-loze onderwijs op de openbare school tesamen met de wanorde en hopeloosheid van de Chicago ghetto. Moeten wij geloven dat het Verbond een kleur-voorschrift heeft?*
>
> *Wij geloven, dat God ons lief heeft. Wij vertrouwen in de Here Jezus Christus. Wij geloven dat Hij graag zou willen, dat onze kinderen in deze christelijke school zouden worden opgenomen.*
>
> *Bidt voor een spoedig einde van de rassen discriminatie in het lichaam van Christus. Bidt voor onze kinderen."*

Deze brief verscheen in het nummer van 29 augustus, voorzien van een redaktionele noot, dat de redaktie van het blad de school om een antwoord had gevraagd. Wij hebben sindsdien de andere nummers van "The Banner" zorgvuldig nagezien, maar wij hebben geen antwoord kunnen ontdekken.

Is er eigenlijk ook wel een antwoord op te geven? O zeker, wij willen voorzichtig zijn in ons oordeel en wij geven dadelijk toe, dat wij de omstandigheden niet zo kennen als wanneer wij in Chicago's westside zouden leven. Maar dit neemt niet weg, dat hier leden van de kerk, leden van het lichaam van Christus, broeders en zusters — dat is voor EEUWIG broeders en zusters in de Here — aan de kant worden geschoven. Waarom? Omdat hun huid donker is in plaats van blank, omdat represailles dreigen, omdat blanke kinderen zich niet met zwarte kinderen mogen vermengen. Het doet er niet toe, welke argumenten er worden aangevoerd. Niets kan wegnemen het feit, dat mensen, die door God heilig zijn verklaard, door andere christenen worden miskend. Dat betekent zoveel, dat hier mensen zijn, van wie God gezegd heeft: "zij zijn van Mij," door andere mensen van dezelfde kerk als ongewenst alleen worden gelaten. Toch zullen deze laatste mensen waarschijnlijk iedere zondag in de kerk belijden: ik geloof de gemeenschap der heiligen. Het is alsof wij dan God horen zeggen: wat zegt u daar? Gelooft u de gemeenschap der heiligen? Maar er zijn heiligen, die Ik een zwarte huidskleur heb gegeven!

O Here, verlos ons van de ban van de rassen-discriminatie en leer ons echt gemeenschap, echte wederzijdse liefde te hebben voor allen, die U heilig hebt verklaard!

D.F.

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ADRIAAN LIMBERTIE

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A LETTER FROM A SAILOR

During a recent stop at Montreal, one of many in the past 3-4 years, I happened to call in at the Mariners' House on a Sunday evening. The purpose of my visit was to see a friend who was resident there for a few days. Normally on Sunday evening I go to church, but I chose not to on this particular evening, having been somewhat disappointed with the churches I had found in Montreal: I was developing an uneasy feeling that the true Gospel was not being preached in that region of Canada.

I was vaguely aware that a service of some description was being conducted at Mariners' House, but having met with nothing but worldly services in similar establishments in the past, I made no effort to be there for the start of the service: in fact my intention was *not* to go to the service. I hold that if the Gospel is not being preached at a supposedly religious service, then it isn't worth listening to; it could doubtless hinder the work of the Spirit.

I sat in the lounge adjacent to the church and noticed that the service was well under way. Presently a gentleman in clerical garb began to preach, and to my utter amazement he was preaching the Gospel of Christ! What is more, as he proceeded, it became evident that the man was a Calvinist — and what purer Gospel is there than that?

This was my introduction to you and to the organisation behind the work being done at the Montreal Mariners' House. To put it very midly, I was greatly impressed. You are doing a great work, and in a field that is in dire need of cultivation. Only a seaman like myself can fully appreciate the great need for Christian work amongst us: ours is a mission field as needful as any that may be found in the most remote corner of the earth. There are, of course, many supposedly Christian organisations that cater to the seaman, but I've never met a chaplain anywhere on my travels who is interested in the *spiritual* welfare of his wandering flock. Welfare, yes; but only to the extent of arranging football games for Sunday afternoon (with tea, and possibly a dance, in the Mission afterwards) and sticking up notices on board with forthcoming attractions (pictures, dances, etc.) at their particular establishment. What their professional livery symbolises to these people I just don't know, but I do fear that they will have a lot to answer for.

I have met private individuals in some of the ports that I have visited, who do much ship visiting and spread the Word amongst seamen. These men usually brand themselves interdenominational, but turn out to be mainly from an Open Brethren or Baptist background. They are usually very zealous, but I fear that their heavy leanings towards Arminian doctrines hinders, even harms, their witness. Every born-again Christian is at heart a Calvinist, and I cannot understand how he can possibly advance any other doctrine.

Others I have met are Mormons, Jehovah's Witnesses and Pentecostals.

All other sailors' establishments that I know have fallen by the wayside as far as the Gospel is concerned. I often feel that the main reason for this is that over the years they have laid too much stress on pleasing people, going out of their way to introduce new 'gimmicks' in their effort to attract seamen. This is all very well from a worldly point of view, but when it is done at the expense of the Gospel it is of no lasting use.

It is so gratifying to see that your organization differs so much from that; your main concern is preaching Christ to sinful souls. You are also doing it in the proper way, by visiting ships and meeting the men in their own environment. The majority of seamen cannot be reached otherwise because only a tiny percentage of them go to Sailors' Homes, and an even smaller percentage go to church.

Now, the part that I really like about your work is the reformed background with its good, Biblical doctrines. I am greatly pleased that the Christian Reformed Church is behind it and I earnestly pray that the Lord will lead them into extending this needful work.

Your task is very difficult, and as you have an everchanging 'congregation' you will seldom see the results of your work. However, frustrating as this may be, I hope that God will give you the courage, strength, resources and helpers to go on; and if it is His intention that the work should go on, then results will eventuate.

I shall now look forward to visiting Montreal with more pleasure than I have done in the past, because I now have a place to go to where I am assured of good Christian fellowship.

May the Lord greatly bless your work and may He be your constant companion and helper as you visit ships throughout the port.

With sincere good wishes.

Yours in Christ Jesus,

George MacIver, Chief Officer

Note: This letter was sent to the Rev. H. Uittenbosch, Montreal Harbour Chaplain of the Christian Reformed Church. The writer, Mr. MacIver is a reformed Scottish christian and a chief officer on the m.v. "Cumberland," a photograph appears at the head of this article.

Editor

Wij komen met meer rente voor den dag op Uw Spaarrekening

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"Blue Chip" helemaal

De Scotiabank "Blue Chip" spaarrekening zorgt dat Uw geld sneller aangroeit. U kunt het gebruiken om te sparen voor al de belangrijke dingen die U wilt hebben – een huis, een vacantie, een nieuwe auto. Of voor een zorgeloze toekomst. U krijgt deze hoge rentevoet – vooropgezet dat U geen cheques uitschrijft. Zodoende helpen wij U sparen, niet besteden. Open een tweede rekening voor het betalen van rekeningen – Een Scotia Chequerekening. Het is de gemakkelijkste manier om voor Uw spaargelden en uitgaven te beramen.

The Bank of Nova Scotia

Dutch-Canadian Committee 1945-'70

CANADA-NETHERLANDS SONG COMPETITION

You may have hear or read about the various plans our committee has, to celebrate in our adopted country the liberation of our native country Holland 25 years ago, in which liberation the Canadians played such an important part.

One of the many ways in which the Dutch Canadians want to express their feelings of appreciation, is in the form of a musical item expressing the feelings of those of us who have made Canada our home.

We invite you to participate in a competition to compose a Canada-Netherlands song.

The contest will consist of two parts:

A. Musical composition
B. Writing of poetry

A. Musical composition should have a patriotic sound.
B. Writing of poetry should:

1. have three verses, each six to eight lines
2. be written in English (French translation provided by Committee later.)
3. express the following messages:
   a. Thank you Canada
   b. Close ties of friendship between Canada and Holland
   c. Pride of heritage
   d. Our promise to be devoted to the cause of a united Canada.

The jury will consist of three outstanding Canadian musicians.

The winning composer will have the honour of conducting the combined Dutch Canadian choirs singing this song.

The winning poet will have the honour of the pressing of the first record to be made of the mass choir performance.

Contestants are invited to mail their Canada-Netherlands song, by registered mail, before December 31, 1969 to:

Mrs. F. Bloemink,
31 Cornerbrook Drive,
Don Mills 400, Ont.

Canadian Congress on Evangelism

Fifteen Protestant denominations will sponsor the first Congress on Evangelism in Canadian history. Meeting at the nation's Capitol from August 24-28, 1970 in the new National Arts Centre, clergy and laymen of different theological persuasions will pool ideas, information and methods in a study of the mission and message of the Church in the twentieth century.

The five-day study conference, headed by Principal Leslie Hunt of Toronto's Wycliffe College will seriously examine the responsibility of the Church in proclaiming the gospel as it relates to major social and economic issues, world missions, youth, cultural pluralism, and the new Roman Catholicism. Experts in the field of communications will conduct workshops in methodology in evangelism.

Of the 800 delegates which will fill up Ottawa's Chateau Laurier and Lord Elgin Hotels, the majority will have been appointed by their own denominations or societies. Although not looked upon as an ecumenical breakthrough, it is the first time that churchmen of differing theological conviction will meet for serious dialogue.

The fifteen denominations include: Anglican Church in Canada, Plymouth Brethren, Baptist Federation of Canada, Christian and Missionary Alliance, Christian Reformed Church in the U.S. and Canada, Conference of the Mennonite Brethren Churches of North America, Pentecostal Assemblies of Canada, Presbyterian Church in Canada, Salvation Army, The Missionary Church, United Church of Canada. Six Societies are associate sponsors: Canadian Bible Society, Inter-Varsity Christian Fellowship, The Scott Mission Inc., Scripture Union, Christian Women's Clubs of Canada, and Shantymen's Christian Association. The Roman Catholic Church has been invited to send observers.

Theme speakers for the Congress are: The Rt. Rev. Donald Coggan, Archbishop of York, England, Dr. Carl F. H. Henry, Editor-at-large with Christianity Today magazine, Washington, Dr. Kenneth Hamilton, United Church theologian, Winnipeg, Dr. Leighton Ford of the Billy Graham Evangelistic Association, Dr. William Fitch, Knox Presbyterian Church, Toronto. Simultaneous translations of the Congress will be carried in French and English.

The Executive members are: Rev. Dr. Leslie Hunt, Chairman, Planning Committee; Mr. M. Wilbur Sutherland, Chairman, Executive Committee; Rev. Marney Patterson, Executive-Secretary; Rev. Dr. Howard Bentall, Vice Chairman, Western Canada; Rev. Victor Adrian, Vice-Chairman, Central Canada; M. Fernand St. Louis, Vice-Chairman, French Canada; Rev. Dr. Ralph C. Chalmers, Vice-Chairman, Eastern Canada; Alderman Leslie H. Saunders, Treasurer; Rev. Bernice Gerard, Chairman, Prayer Committee; Mr. John W. Irwin, Chairman, Publishing Committee; Rev. Dr. Mariano Di Gangi, Chairman, Program Committee; Rev. Kenn Opperman, Chairman, Invitations Committee; Mr. Donald Harding, Chairman Publicity Committee; Mr. Geoffrey Still, Chairman, Finance Committee; Rev. Ian MacRury and Mr. Ramez Atallah, Members without Portfolio.

The representatives of the Christian Reformed Church on the Planning Committee are Rev. Dr. R. Kooistra, primus and Rev. L. Slofstra, alternate.

TUNNEL OF FUN FOR THE KIDS: With head sticking out from one end and legs protruding from other you might think this was a pretty tall kid. Actually head belongs to Gilles Godard and legs to his brother Michael. The Godard brothers along with dozens of other kids think these pipes under Burlington Skyway the best fun they've had in ages.

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door S. P. Akkerman

HOOFDSTUK 9

De volgende morgen is het zover. Sikke Blomhuis wil haring of kuit. Als hij met Andries samen in het land is en daar nog wat verlaat hooi aan een hoop brengt, zegt hij opeens: "Waar reis jij zondagsavonds heen?"

Want de jeugd mag dan vrijer in het leven staan dan vroeger, Sikke wil toch weten wat zijn jongen uitspookt. Verkering goed, maar graag voor de draad ermee met wie.

Andries is ervoor klaar. Hij heeft dit zien aankomen. Vooruit dan maar. "Ik heb een meisje dicht bij Noordwolde," zegt hij.

"Zo, zo, en wat voor een meisje is dat, als ik het weten mag . . . ?"

"Ze heet Sjoeke Trapper. En u kent haar vader wel . . . Die heeft al eens hulst met bes van u gekocht . . .

Zo, laat zijn vader maar eerst even dat verwerken.

Sikke Blomhuis denkt even na. Dan plooit er een klein lachje om zijn stroeve mond.

"Zo, een dochter van die man. Nou, dat was een pientere knaap. Dat weet ik nog wel."

Zie zo, dat antwoord valt Andries nog niet tegen. Natuurlijk. Het "boer trouwt boer" staat na de oorlog niet zo vast meer. In vijf jaar bezetting vol honger en ellende, is het Nederlandse volk finaal door elkaar geschud. Van die oude traditie is ook niet zo veel meer overgebleven. Hoeveel boerendochters trouwden niet met een onderduiker en wonen nu in flats, waar ze 's morgens lekker uitslapen. Boerenmeiden zijn ook al uitgestorven. Vroeger, ja vroeger, toen hielpen ze de vrouw, molken de koeien mee, waren er 's morgens bij voor dag en dauw. Afgelopen. Ze zitten in de fabrieken en op de ateliers. Zaterdags vrij en 's avonds halfzes klaar. Laat de boeren maar dorsen. "Modinettes gevraagd" zetten de gewiekste directeuren in de krant.

Zo is Sikke Blomhuis niet ondersteboven van het feit, dat zijn zoon een vrouw zoekt buiten de boerenstand, al had hij dat misschien liever anders gehad.

"Wat doet dat meisje?" vraagt hij.

"Gezinsverzorgster."

Alweer zo'n nieuw beroep, waar je vroeger niet van hoorde. Het valt niet mee deze tijd bij te fietsen. Sociale werksters, voorlichtingsambtenares . . . je komt tegenwoordig van alles tegen . . .

"Zijn die lui van onze kerk?"

Daar heb je het, denkt Andries. Hier midden in het veld komt die vraag dadelijk al als eerste naar voren.

"Nee, ze gaan niet naar de kerk."

"Niet? En hoe kom jij daar dan verzeild. Durf jij dit aan, jongen . . . ?"

"Eigenlijk niet, vader."

Dat eerlijke antwoord ontwapent Sikke Blomhuis. Hij was juist van plan om eens stevig uit te pakken. Werkelijk, hij moet heel wat overwinnen om die Trapper als nieuwe familie te aanvaarden. Maar men moet zo heel veel overwinnen tegenwoordig. En voor Andries heeft hij altijd een zwak gehad. En nu komt die goede, beste jongen met zo'n onheilstijding.

"En waarom zoek je dat meisje dan uit?"

Andries lacht even. "Uitzoeken?" zegt hij. "Dat is soms zover, voor je het weet. Ik begrijp ook wel dat u liever, net als ikzelf, een wat ander soort had. Maar het is nu eenmaal zo."

Sikke Blomhuis laat zijn beste stemming vandaag toch niet bederven. Hier met Andries nog wat hooi bij elkaar harken is zo'n rustig werk. Het doet hem aan vroeger denken. Jetse hoog op de trekker, als een kameeldrijver uit het verre oosten, is vandaag met de knecht naar het land tussen Joure en Akkrum. Daar komt Blomhuis niet graag. Het is hem daar te ver en te wijd. Hier zo met Andries bezig zijn stemt hem rustig en tevreden. En de jongen geeft ook geen brutale antwoorden.

"Je moet maar eens zien, jong, wat dat wordt," zegt hij.

Andries lacht. "Ja, ik zie nog wel . . . Wij trouwen toch volgende week nog niet, he?"

Siebe Blomhuis heft het bierglas hoog, en laat de inhoud met breed gebaar door zijn keelgat stromen. Er zitten een stuk of vier militairen aan het tafeltje in dit café. Een band met strijk- en blaasinstrumenten schettert een pittig stukje muziek de zaal in.

De blonde, slanke Siebe voelt zich in zijn soldatenpak een hele piet. Met Herman de Amsterdammer, met Jefke de Brabander en nog een paar van die vrij-gevochten knapen mag hij graag de stad eens intrekken. Natuurlijk is er ook wel een militair tehuis in de stad. Daar was hij de eerste tijd altijd te vinden. Maar op de een of andere manier is hij in dit gezelschap verzeild geraakt. En het bevalt hem best.

"Jongens, nog een rondje voor mij." Herman geeft de kelner al een wenk, en een nieuwe fles rukt aan.

Siebe drinkt een stevig glas mee. Men is maar eenmaal jong en men is maar eenmaal soldaat.

Jefke en Herman zetten een nieuw liedje in. Maar als ze wat extra luid uithalen, waarschuwt de kelner: "Een beetje kalm aan, heren . . ."

Dus stoppen ze. Zo'n caféhouder kon eens gaan klagen bij de kapitein, en als die de muts verkeerd op had zou er niet dan narigheid voor Jan Soldaat uit voortkomen . . .

O, ze zetten je hier in dienst zo in kalk en cement, dat je je niet verroeren kunt, of er wel een of andere hogere piet die een rapport kan maken . . . En die rapporten kunnen hun gestolen worden.

De wijzer van de klok trekt al naar halftien. Om tien uur moeten ze binnen zijn. Dus betalen en opbreken.

Ze stappen door de stille straten. Dat gaat weer naar de kazerne toe.

Het staat Siebe opeens tegen: wat in de kroeg zitten, wat drinken . . . en dan maar weer de kazerne in, kamer 14, op de brits en onder de wol.

Afijn, morgen is het vrijdag en gaat hij naar huis. Naar de Hoge Heuvel . . .

Siebe denkt daar nog aan als ze de poort door stappen, de lange holle gang binnen. Hij is altijd blij als hij naar huis kan gaan. En toch . . . als hij thuis is, geeft dat ook vaak moeilijkheden. Twee keer naar de kerk is hem wel eens te veel. Als hij dan zondagsmorgens blijft liggen, kan het mot met zijn vader geven.

Op zijn krib soest hij nog wat over thuis . . . Toch mooi dat hij morgen naar huis kan. Maar waarom is hij daar dan eigenlijk nooit vrolijk en fleurig, waarom hangt hij graag de onverschillige soldaat uit: baret schuin op school zo luid meezong: "De dierb're Heislaan . . . Ja waarom? Is hij in zijn hart toch niet dezelfde Siebe Blomhuis, die vroeger op school zo luid meezong: "De Dierb're Heiland . . . ?" Waarom is hij dan zo stug en dwars? Siebe weet er geen antwoord op. Hij legt het blonde hoofd neer op het harde kussen.

Onder de dekens bidt hij toch even. 't Is maar kort, maar ja, zonder dat durft Siebe toch niet te gaan slapen.

(Wordt vervolgt)

FROM THE BOOKSHELF

Harold O. J. Brown.

THE PROTEST OF A TROUBLED PROTESTANT.

Arlington House,
New Rochelle, New York, 1969.
(282 pp.;p rice $6.50.)

The author of this book, Rev. Dr. Harold O. J. Brown, has been called a modern Amos. He is an ordained minister of the Congregational Church, and presently serves as the theological secretary of the International Fellowship of Evangelical Students in Lausanne, Switzerland.

He has been called an 'Amos', and the name Amos meant 'burden' or 'burden-bearer'; the O.T. prophet thundered forth his message of gloom, and Dr. Brown does the same protesting with all the power that is in him against the spirit of the time as it has penetrated into many of the present-day churches.

He is a very well-read man. It is very remarkable that he mentions with much gratitude the name of prof. Dooyeweerd of Amsterdam, "who together with Francis Schaeffer has done so much to forge the intellectual, critical, and spiritual weapons with which to meet the secular attack on eternal truths."

I have read this book with an increasing interest, and I esteem it so very highly that I would recommend it to any of our ministers and students, and to any of our members who is sincerely interested in and concerned about the spirtual scene of our time, marked as it is by an almost indescribable confusion of tongues.

What is the value of this extremely well-written book of Dr. Brown? It is well nigh impossible for me to present a survey of its rich contents in a short review. I will only touch upon some of the facets which struck me most; the author presents an alarming picture of the church-situation in our time; he writes about the speculations of "Modern Theology" which offer no solutions at all; he writes in a very realistic way on the relation of present-day Roman-Catholicism and Protestantism; he focuses our attention on the ecumenical situation writing on Uppsala 1968 and after.

As far as the situation of the church in our time is concerned, the author cannot be accused of one-sidedness in his approach; both liberal churches and evangelical (orthodox) churches are declared to be at fault. As far as the first ones are concerned, Dr. Brown declares that 'the new trend is to give up the task of converting the world to Christ, and to set about the task of confirming the church to the world. Bishop John Robinson undertook his venture in rewriting Christianity (**Honest to God** and subsequent writings) in the hope of making Christianity more easily palatable to skeptical modern man; his colleague Paul Van Buren (**The Secular Meaning of the Gospel**) is trying to make happily skeptical modern men out of Christians.' (p. 25). As far as the latter (orthodox) churches are concerned, the author says: "Most nominal church members have never come to grips with the conflicting claims of the two masters. In the realms of religious behavior, and perhaps even of conduct, they try to please God, but in other realms they try to satisfy the standards of the world." (p. 24) And he draws this striking conclusion: "Evangelical Protestantism criticizes 'liberal' Protestantism for its humanistic man-centeredness, for its willingness to take its orders from the social sciences rather than from God. In contrast, we evangelicals listen very carefully to the voice of God, so that we will hear and admire his orders — which we then fail to follow." (p. 41)

As far as "Modern Theology" is concerned, the book abounds in characteristics and evaluations of it. From the start he denounces the very modern attitude about the factuality of historical facts. "Sometimes it seems that some modern theologians are trying to shift all the emphasis from the events to their interpretation, i.e. the message (Gr. **kerugma**) or the idea, in order to guard against the possibility that the Christian faith could be refuted by future historical discoveries — Christians who either openly or implicitly adopt the attitude: 'We don't care whether it's true, we want to believe it anyway', discredit themselves in the sight of everyone of normal intelligence." (p. 21)

In a special chapter the author answers the question: "What is 'Modern Theology' after?" Referring to Tillich, Bultmann, Bonhoeffer and bishop John Robinson he writes (in the track of the German theologian Martin Voigt) of "the three great discoveries of modern theology", namely: the **humanity of the Bible**, the **literary forms in the Bible**, and **dialectical theology as the basic contents of the Bible.**

As far as the humanity of the Bibles is concerned, the author denies that this is a real discovery of modern theology: the traditional Protestant doctrine of inspiration has always taught that the human writers of the Bible kept their integrity as responsible human beings, while the Holy Spirit preserved them from all error and directed them to all that was necessary to fulfil his purposes. (p. 169). He then makes two statements, as far as alleged errors in the Bible are concerned: (1) on the basis of the best available evidence, it is easier to believe in the complete trustworthiness of the Bible today than at any time in the past century; (2) people who claim to be finding errors on scientific grounds almost always demonstrate a degree of preconceived opinion which makes their objectivity doubtful. (p. 174).

As far as the literary forms of **the Bible are concerned**, the author **recognizes** some merits in the attempts to find out the literary genres of parts of the Bible and their **Sitz im Leben** (meaning the purpose they were to serve when they were composed). But he states the obvious fact that form criticism in most cases has become a tool to relativize and discredit the actual content and message of the New Testament, the examination of forms has often been accompanied by a repudiation of contents, and he quotes the oft-repeated words of Bultmann: "The Resurrection cannot be historical, **because dead. men do not rise.**"

As far as the dialectical theology is concerned, the author appreciates the reaction of the young Barth to the liberal theology of the 19th century, but he adds: "In his approach to the Bible, Barth insisted that while it becomes God's Word to you in the existential situation of encounter, it is not God's Word as it stands." He calls this a negative aspect of Barth's theology, and he concludes: "It is no accident that his student Paul Van Buren is now one of the most radical of modern theologians." (p. 182).

In his appreciation of present-day Roman-Catholicism the author stresses two points: The first one is that even after the Reformation there has remained a rather large area of doctrinal similarity between Protestantism and Roman-Catholicism; he mentions among others the reality, personal nature and power of God; the existence, authority and understandibility of a true revelation of God in the Bible; the estrangement of man from God caused by a real fall in space and time; the incarnation of the Son of God by the power of the Holy Spirit on the virgin Mary, so that He was perfect man and perfect God; the sacrificial and substitutionary death of Christ, His resurrection, ascension and His ultimate return to judge the world. (pp. 108-110). On the other hand he lists an impressive number of objections against the R.C. theological system (pp. 148-158), being still as insurmountable as they were in the days of the Reformation. And what is the present-day situation? A new liberalism has arisen in the R.C. church, often as radical as that of the most left Protestant churches, and the author writes: "The applause with which many non-Roman-Catholics greet changes, even radical ones, within the Roman-Catholic Church must seem to mock those Catholics who loved their Church as it used to be, and as they had been led to expect that it would always remain. The situation of converts to Catholicism, who thought that they would find in it stability and authority lacking in Protestant denominations, has become almost ironic. But for all Catholics who love their Church, it must be a bitter thing to have to accept compliments of having 'finally caught up' from those whom one had always thought to be deficient in Christian knowledge, faith, and piety." (p. 142).

In this connection the author's view on **ecumenical dialogues** should be mentioned. He writes about one such dialogue which was organized in 1963 in the Harvard Divinity School. The cardinals Bea and Cushing were present, as well as some well-known Protestant scholars, but among these last ones no Evangelical scholar was to be found and when representative evangelical theologians asked to be allowed to attend, they were refused. The official reason given was that it was to be a meeting of scholars, and, as the author adds here: "supposedly there are no real scholars among the evangelicals."

And this is the author's complaint: that the ecumenical movement, as represented in the World Council of Churches, is a guided movement; and the direction into which it is guided is to the left; writes he, in an analysis of what happened in Uppsala 1968: "Of course the delegates have left Uppsala now, and the W.C.C. headquarters staff have gone into their winterquarters by the shores of the Lake of Geneva. There they will make the important decisions during the seven or so long years which will precede the Fifth Assembly. Will they feel bound to respect, during their absence, the delegates' interests and convictions, which they tried to ignore when they were present at Uppsala? It is hardly likely. Thus we can conclude that while the unbalanced press coverage did not adequately portray the Assembly at Uppsala, the impression which it gave of the W.C.C. as a secular-minded organization may well be accurate. One Eastern Orthodox priest — a veteran of the World Council since its birth in Amsterdam — told a reporter: "You must not think that this is a **Christian** organization." (p. 260).

This book is apt to evoke many reactions, pro and con. But nobody will be able to deny that it has been written with a deep concern and a sincere conviction. As the author himself declares: "This book is certainly a protest. In large measure it is a reaction, vehement if not violent, to conditions which the author has been faced with as a minister, university chaplain, and just as a Christian trying to bear witness to a message which is 'the power of God unto salvation', but of which the church seems ashamed. Yet, having begun as a protest in the modern sense, this book would be a disservice to the cause of Christianity if it were not also a protest in the older sense (**protestari**, Latin: to testify for), a positive testimony, because the Gospel of Jesus Christ is God's answer to man's lostness, in the twentieth century as in the first."

L. Praamsma.

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Daarvan worden onderscheidene voorbeelden gegeven.

Eén voorbeeld daarvan willen we hier weergeven.

In Galaten 3:16 verwijst Paulus naar Genesis 22:18. In Genesis 22:18 staat volgens de oude vertaling (de King James Version en de Staten Vertaling), "And in thy seed shall all the nations of the earth be blessed." Paulus betoogt dan, dat Genesis 22:18, bovengenoemde tekst, wijst op Christus, want zegt Paulus, daar in Genesis 22:18 is sprake van één, en niet van meerderen. Niet *seeds* in het meervoud, maar *seed* in het enkelvoud. En daarom dat enkelvoud, dat bedoelt Christus, betoogt Paulus.

En dat is niet Paulus alleen, maar ook Petrus verwijst naar deze tekst in Handelingen 3:25. Die tekst doelt op Christus zegt ook Petrus, want zegt hij, er staat: "And *in* thy seed shall all the kindreds of the earth be blessed."

Maar slaat men nu de R.S.V. op voor deze tekst, dan staat daar iets geheel anders.

Genesis 22:18 volgens de R.S.V. leest: "And by your *descendants* (let wel meervoud in tegenspraak met Paulus) shall all the nations of the earth bless themselves."

Zo is deze tekst ontdaan van alle Messiaanse betekenis.

Paulus en Petrus zijn dus volgens de R.S.V. *fout* met hun beroep op Genesis 22:18.

Nu is de R.S.V. een uitgave van de National Council of Churches in de United States. De Christian Reformed Church heeft zich indertijd afgescheiden van die National Council of Churches wegens het daar overheersend modernisme.

Volgens Rev. Rumball zijn dan ook de vertalers van de R.S.V. verreweg meest modernisten.

En dat modernisme is van grote betekenis voor een Bijbelvertaling.

De liberale Joodse geleerde *Rabbi* Soetendorp van Amsterdam, zegt van Bijbelvertaling: *Vertalen is verklaren.*"

En hij is wat dit betreft een onverdachte getuige.

De modernistische geest die heerst bij de National Council of Churches blijkt ook duidelijk uit de inleiding, die gegeven wordt op het boek Genesis. Daar is geen sprake van inspiratie.

En volgens de inleiding die de R.S.V. geeft op het boek Daniel is dat boek Daniel *bedrog*.

Het is volgens die inleiding niet geschreven door Daniel ± 600 voor Christus, maar door iemand die leefde ± 150 voor Christus, dus door een onbekende. Het is dus geschreven *na* die in het boek Daniel als profetie worden gegeven, b.v. over de vier wereldrijken.

Zo ook het boek Jona is een opgedachte story volgens de R.S.V.

Nu is er natuurlijk niets tegen dat een predikant de R.S.V. gebruikt ter vergelijking van een bepaalde tekst. Maar de indruk moet niet worden gegeven dat de R.S.V. nu de nieuwste en beste vertaling is. Daarvoor is ze te eenzijdig wat betreft de Messiaanse profetie.

En de bovengenoemde inleidingen zijn beslist een gevaar.

Laat men altijd bij gebruik in het oog houden, wat een wijs man als Rabbi Soetendorp zegt: *"Vertalen is verklaren."*

P. Vander Werff
Thamesford, Ont.

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Recht van de kerken op uitkeringen van overheid

De 50 miljoen gulden, die de Staatscommissie Van Walsum jaarlijks beschikbaar wil stellen aan de kerken, is geen subsidie, maar een tegemoetkoming op grond van historische rechten. Dit betoogde in de gereformeerde synode mr. dr. J. Donner, oud-president van de Hoge Raad en deputaat van de gereformeerde kerken voor de correspondentie met de overheid. Vanwege de duidelijke rechten achtte dr. Donner het juridisch moeilijk te verdedigen om de tegemoetkoming af te kopen met een grote uitkering-ineens, zoals minister Witteveen wil.

Dr. Donner was van oordeel, dat ook de gereformeerde kerken recht hebben op een aandeel in de tegemoetkoming van de overheid. Of zij deze willen aanvaarden is een andere zaak. Maar een feit is, dat de afgescheidenen werden gediscrimineerd toen zij in de vorige eeuw de hervormde kerk verlieten en aan de staat moesten beloven geen aanspraak te zullen maken op een aandeel van de gelden, die de hervormde kerk jaarlijks kreeg uitgekeerd van de staat. Op synodes in de eerste jaren na de afscheiding is geprotesteerd tegen dit onrecht.

Dr. Donner noemde het voorstel Van Walsum een aanvaardbare oplossing van een zeer onbevredigende regeling. De overheids-uitkering is een tegemoetkoming voor goederen en bezittingen, die de kerk voor haar eredienst bijeen had gebracht, maar die in de tijd van de republiek door de staat werden genaast. In 1815 werd de vergoeding vastgesteld op 3.2 miljoen gulden per jaar en deze is sindsdien niet verhoogd. Dr. Donner becijferde dat de thans voorgestelde 50 miljoen goed overeenkomt met de waardevermindering van de gulden sinds de vorige eeuw. Het aandeel waar de gereformeerde kerken recht op hebben zou 4.3 miljoen gulden per jaar zijn. Dit benadert vrij dicht de begroting voor de algemene kerkelijke arbeid van de gereformeerde kerken, die voor 1970 is vastgesteld op 4.7 miljoen. De synode zal in haar zitting van de volgende maand beslissen of zij vertegenwoordigers naar het parlementsberaad zal sturen.

MOON WATCHERS—Reactions are varied as people touring the Smithsonian Institution in Washington examine one of the slate gray moon rocks collected on the Apollo 11 mission. The stone is in an air-tight glass case.

BLACK MOON ROCK, smaller than a golf ball, and a vial of lunar dust are on display at Mississauga's Erindale College after scientists have finished analyzing. The Apollo 11 samples, which are heavily guarded, were carried from Houston to Canada without any fuss by Dr. David Strangway. His only security was the fact that nobody knew what he had in his briefcase.

Breng iemand in Holland dit jaar een boel blijdschap.

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AIR CANADA

Bilingualism in Canada

(Special to Canadian Scene from the Citizenship Branch of the Department of the Secretary of State.)

Bilingualism, the French fact, the B and B Commission, official languages — a few years ago these expressions were new to our vocabulary. Now the whole country is preoccupied with these topics. Day by day the "bilingual situation" seems to become more complicated. Many people are confused and a lot of questions are being asked: Does having two official languages in Canada alter the existing rights of other language groups? Will I have to speak French as well as English to get a government job? If my mother tongue is neither English nor French will that make me a second-class citizen?

The answer to all of these questions is "no"! Misunderstanding arising out of a lack of knowledge on the subject of bilingualism has caused unnecessary anxiety in the minds of many Canadians.

Part 1: CRISIS IN CONFEDERATION

Canada has provided well for the French and English communities that settled and founded this nation. Through the years it has supported those who have immigrated here from all parts of the world. And yet this seemingly peaceful and prosperous country is faced with serious internal problems that are rooted in the very founding of the nation.

Confederation rejected the American melting-pot concept of national unity by setting up a partnership between the English and French that created a nation in which each would respect the language, religion and traditions of the other. This partnership between Canada's two founding nations was to be an equal one. But gradually, during Canada's first 100 years, it became apparent that French Canada was only a junior partner in the enterprise.

French Canadians began to protest that they were colonial subjects of English Canada, and there was considerable evidence to support their claim. In Quebec where French Canadians were in the majority, the English minority controlled the province's financial interests and ran its major business concerns. As well as working in an economy dominated by English Canadians, French Canadians were also obliged to work in the language of their employers — the minority language, English.

In recent years, Quebec's social or "quiet" revolution has completed the transition of the province from a predominantly rural society to an industrialized, urbanized one. French-speaking Quebecers now want not only the good things in life that their English-speaking employers and fellow Canadians in some of the other provinces enjoy, but, more important, they want control of their own destiny.

During the early 1960s French Canadians began to openly challenge the status quo. Terrorists blew up mail boxes in Montreal while "separatists" advocated that Quebec secede from Canada. What was at stake was the very fact of Canada. If permitted to deepen, the rift between Quebec and the rest of Canada could destroy the country. Concerned Canadians urged the federal government to investigate the matter.

In December 1962, Lester Pearson pinpointed the problem while speaking in Canada's House of Commons: "To French-speaking Canadians, Confederation created a bilingual and bicultural nation. It protected their language and culture throughout the whole of Canada. It meant partnership, not domination". English-speaking Canadians felt that Confederation protected the rights of French Canadians only in Quebec, Parliament and the federal courts. In other words they believed that Canada was an English-speaking country with on bilingual province — Quebec. "This difference over the meaning of Confederation", said Pearson, "is the basic source of present difficulties in relations between the two founding Canadian races."

Mr. Pearson proposed a joint review by the federal and provincial governments of French-English relations in Canada. The widening of the inquiry to include the provinces would enable the study to consider the area of education as well as "the contribution to our national development made by Canadians other than the founding races." Shortly after he became Prime Minister in 1963, Mr. Pearson wrote the ten provincial premiers to seek their approval for the review he had proposed as Leader of the Opposition. In July of the same year the Royal Commission on Bilingualism and Biculturalism was created.

Of ten commissioners appointed to direct the study, there were four English-speaking Canadians, four French-speaking Canadians, a Canadian of Polish origin and one of Ukrainian origin. Co-Chairmen of the Commission were Andre Laurendeau and Davidson Dunton. Their mandate was to report on the bilingual-bicultural status of the nation "taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contrbution".

At the Commission's first press conference, Co-Chairman Laurendeau urged the Canadian public to participate in the work of the Commission: "It appears to us to be absolutely necessary that the problem become one of urgency to all Canadians, that they discuss it among themselves, and that by the mass media and at the local level a soul-searching develop, and develop rapidly on the subject. For it is one that touches every citizen of this country."

A preliminary public hearing was attended by 76 associations and individuals representing provincial governments, ethnic groups, the mass media, the Civil Service, universities, management and labour unions, and political parties.

More than 100 research projects were commissioned to provide background information relevant to the myriad questions raised by the inquiry's terms of reference. Is it true that in a city like Montreal, where the majority of the population is French-speaking, business is carried on almost exclusively in English? Why? Should the second language always be French or English, as the case may be? Could other languages be taught in public schools where, for instance, Canadians of German, Ukrainian, Italian or Dutch descent constitute a large and compact group?

Early in 1964 regional meetings for the general public were held in major Canadian centres. The Commission insisted on a broad, diversified representation of social and cultural backgrounds at these meetings, and with considerable success. More than 10,000 people attended. For the first time in Canada's history the people's ideas, feelings and opinions on the multicultural make-up of Canada were exposed and discussed from coast to coast.

The fall of 1964 was devoted to the writing of the **Preliminary Report**. It was released the following January. In it the Commissioners stated that having travelled through the country for months, having met thousands of their fellow citizens, having heard and read what they had to say, they had 'discovered little by little . . . that Canada, without being fully conscious of the fact, is passing through the greatest crisis in its history".

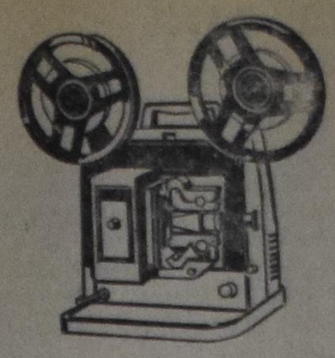
Patricia Young Says . . .

I've come to the conclusion that a lot of people suffer from a strange type of mental myopia — a kind of over-activity of one side of the brain — the left side!

Why else would they be so blind to the simple processes of logic and reason? Why the inability to apply their arguments to both sides of a dispute instead of to just that which they oppose? Why, for instance, are they so intense about recognizing the "de facto" government of Red China "because it is there" but not the "de facto" government of Rhodesia, which is equally there! Why sanctions against Rhodesia "because it a threat to world peace" but not against North Vietnam which has certainly threatened the peace of South Vietnam.

Nowhere is this malady more obvious than in their speeches and literature on the Vietnam war. While claiming to be against war (and who isn't?) they condemn only HALF a war — the U.S. half! While distributing pictures of atrocities committed against Vietnamese women and children, they would have us believe they are committed by the U.S. — never by the communists! The U.S.A. is always the "aggressor" even when the communists do the invading. Strangely, while "hating" war, support the Arab side of the Middle East dispute. Indeed wars of "liberation" are O.K. when guerillas manage to overturn a government. If the Greeks do it, it's a "military takeover" or a "Facist coup." As for "liberating Hungary or the Baltic States," that's a horse of a different colour!

This mental myopia strikes me as going a long way beyond simple ignorance. It is a conditioning brought about by the reading of only one side of the story and listening to endless speakers of just one viewpoint. Even those who protest most vigorously that they are not communists or fellow travellers expose their malady when asked to specify ten things wrong with the U.S.A. and ten things wrong with the Soviet system. While they'll have no trouble citing a hundred and one things wrong with the U.S.A., their criticism of Red China or the U.S.S.R. is conspicuous by its absense! Even to point out the truth of their myopia has its automatic response. Like using Christ's teaching of "brotherly love" to beat us into submission and surrender! Fortunately, Christ taught us other things too — like being wise as serpents and as gentle as doves.



Movies WITH MEL

War and Peace

Sergei Bondarchuk's film *War and Peace* is one of the outstanding films of the year. The tremendous scope of Leo Tolstoy's novel, *War and Peace*, set in Russia during the Napoleonic Wars, must have posed several problems to the film-makers. However, the adaptation of this novel to the screen is a nationalistic rather than a commercial effort. The Russians intended this film to be shown in the West as proof of their ability to make films.

The original Russian version cost more than one hundred million to produce and used 150,000 men of the Russian army as extras. It ran for slightly over 8 hours. In Moscow the film was shown in two consecutive nights. For the North American audience the film was cut down to 5½ hours but still shown in two sittings — the Russians obviously understand our lack of patience. In spite of such a severe cut — nearly one third of the original — the film flows smoothly with a narrator providing the transitions.

War and Peace should add another chapter to the debate on whether or not a novel can be made into a film. Bondarchuk succeeded to a remarkable degree. He displays integrity and honesty in his cinematic approach to the novel. The costuming sets a mood; the battle scenes are grippingly realistic. The smoke and haze of battle, the calm countryside, the elegance of the ballroom, the snubs given at court, the long moral lesson on Napoleon and his ilk, provide us with a picture of nineteenth-century extravagance. The film in this sense is not modern. It deliberately strives to be nineteenth-century. The slick sequence and montage techniques of the 1960's are not used. Bondarchuk has excluded anything contemporary in the film in order to present Tolstoy's *War and Peace*.

Although an author's ideas often suffer when his work is translated into another medium, Tolstoy's ideas do come out in this film. His simplistic mysticism and worship of Mother Russia are obvious. These ideas shown through the characters and setting are reinforced by lengthy passages from Tolstoy's work read by the narrator as a comment on the film. Time and again again we hear, "All thoughts which have tremendous consequences are simple ones." Pierre, the central character, is an unbelievably naive man, but he is good — believably good. His doubts, fears, inability and lack of control jar with his sincerity. I have never seen a performance in which such an unlikely man could win the heart of the viewer so completely. "My whole idea is that if evil people can come together to constitute a force then good men need only do the same. It's as simple as that." Again Tolstoy's simplistic philosophy. *Saying*, "It's that simple," while *showing* that life is much more complicated. Pierre, the dreamer, thinks that he has killed a man in a duel. He marries a very bad women and is powerless against her. The French soldiers are shown to be as human as the Russians — only more ragged.

War and Peace is Russian film. Besides the preaching (Tolstoy's) it remains Russian in a deeper sense. The cold, the soldier's songs, the land, the buildings, the people add up to a Russian-ness that goes much deeper than the feeling of Russia in David McLean's *Dr. Zhivago*. Undoubtedly Bondarchuk's allegiance to Russia is politically wise, but it also gives the film a genuine flavour.

War and Peace is also faithful to Tolstoy in that it vividly portrays the staggering cost of war to humanity. This is not merely in terms of buildings destroyed and property lost but specifically in terms of the crippled lives of individual people who in themselves had nothing to do with this. The carnage of the battlefield is intensified by the understatement of the narrator and by the muted sound track. For example, you see a close-up of the wounded, but the sound seems miles away. The dreadful toll that war exacts of those left at home is focussed in the faces of the women, in the restless action of an old father who can no longer find a place to sleep in his empty home, in the still form of a child forgotten in the garden after the family had fled. The dreadful lesson of war is driven home.

This film is a work of art well worth two evenings and the price of admission. The pity is that while people lined up for the cheap sexploitation movie, there were fewer than sixty viewers when we saw *War and Peace*. Theatre managers book films on the basis of customer demand.

On this same note — another fairly faithful adaptation of a nineteenth century novel is the film based on Hardy's *Far from the Maddening Crowd*.

Next time something more modern and more American.

If you have any comments on films you have seen or suggestions for reviews, drop me a line in care of Calvinist-Contact.

Mel Huisinga

OPERATION INTERCEPT—Immediate effect of a massive U.S. land, sea and air crackdown against the flow of marijuana and illegal drugs from Mexico across the 2,500-mile International Border is monumental traffic jams. The worst occurred at the San Ysidro crossing (above) near San Diego, Calif., where cars were backed up six miles into Tijuana.

Let's Play Chess

Editor Mr. C. HESS

SOLUTIONS OF THE AUGUST PROBLEMS

No. 360 (Mühltaller)

This problem is really fascinating. The first move 1. R-N3, thr. 2. B-B5 or B-3 mate seems to work, but 1. —, R-QB1, thr. R-B3-ch frustrates the whole plan. White has to allure the black Rook into such a position that the piece cannot reach QB1 anymore. This contains the whole idea of the problem. 1. R-N1, thr. 2. R-Q1 mate, R-R8 or R6; 2. R-N5, thr. 2. R-Q5 mate, R-R4; 3. R-N3, any; 4. B-B5 or B3 mate. Almost all solvers found and enjoyed this solution.

No. 361 (L'Hermet)

The misprinted diagram (with three Knights) could also be solved. The following solution was rewarded: 1. NxB ch, QxN; 2. P-K3 mate OR: 1. N-B3 ch, QxN or BxN; 2. PxQ or PxB mate.

However, the correction was published and the deadline prolonged. Several of our contestants still discovered that this problem was elegant: 1. B-R6, waiter. Extra points are not available, of course.

No. 362 (Kipping)

This Kipping product was only difficult because of the big number of variations. Almost everybody lost one point. The key and threat could easily be found: 1. B-K7, thr. 2. N-N4 mate.

1. —, RxBP; 2 B-N3, thr. 3. N-N4 mate or 2. P-N3, thr. 2. PxR mate.

1. —, QxP; 2. Q-N8 ch, N-K3; 3. QxN mate.

1. —, RxNP; 2. PxQ ch, etc.

1. —, RxK7; 2. RxR etc.

No. 363 (Layer)

The solution meant by the author was found by five solvers: 1. N-R5, waiter. Four others, however, discovered an alternate solution: 1. N-B6 ch, K-Q6; 2. N-K5 mate; the other variations are the same as in the official solution. The author wishes to add a black Pawn at KN2, which would eliminate the alternate possibility. The points available for this problem rose to 3 with a total of 12, but no one was really profited.

DUTCH

No. 360. 1. Tg1, Rh1 of h3; 2. Tg6, Th5; 3. Tg3, onv.; 4. Lc5 of c3 mat.

No. 370. 1. Lh6, tempo.

No. 362. 1. Le7, dr. 2. Pb4 mat.

No. 363. 1. Pa5, tempo. Neven: Pf6 sch. Kd3: 2. Pe5 mat.

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Calvin College and Seminary

It is a pleasure to give some information about Calvin College and Seminary, the institutions of the Christian Reformed Church.

Because of the early date of Labour Day both College and Seminary began the new school year early. For the College it was a blessed start again because the enrollment was again up. The total number of students is not yet known because some enroll at a later date. But as far as is known at this moment the total enrollment is 3522. Of this number 1023 are freshmen and again about 210 students from Canada.

As usual President Spoelhof held the convocation address. He spoke on 'Do Your Own Thing'. As always Dr. Spoelhof's message drew directly from the Scriptures. On the basis of Isaiah 43:1 and 7:18, and Philippians 2:1-5 the President in developing the thought "Do Your Own Thing And God's" called attention to a fourfold claim which God has on His people, based on: The Lord has *created* thee; He has *formed* thee; He has *redeemed* thee; He has *called* thee. He showed God's original purpose for man, which was to be a special instrument of praise and service to God. But as he put it, "The shattering of the image of God in man by the entrance of sin reversed the focus of doing one's own thing. Doing one's own thing then no longer remained an expression of man's selfhood, but of the selfishness — a diminution and degeneration of self. Doing one's own thing got twisted around."

Against this background God's new thing in Jesus Christ was presented. The speaker showed how through Christ and only through Him, the central purpose of life — glorifying God — is restored.

In the next part of the address, entitled "The College doing its own thing" the speaker summed up the task of the Christian College as follows: " The aim of the Christian College must be to educate the student intellectually, culturally and spiritually to do the thing as the Lord originally intented him to do it. That thing is to live the Christian life — not on levels or in compartments, but as fully integrated new men and women. The claim of Christian calling places the additional dimension on a task of a Christian College — it must educate for Christian Service."

Very pointedly the President showed what this all means for the student and the College in these times. Here are some quotes. "This is the age of youth doing its own thing. What the situation needs is not more persons doing that same old thing, but more doing the new thing."

Here is the concluding paragraph: "How are you going to respond to these times? Are you going to join the pack thus adding to the problems of our age? We call you here and now to a task and a life which have within them the power for which all men search, but do so blindly. It's the power to make new things by doing, in this world of ours, Your New Thing. Do you not perceive it? God would use us to make a way in the wilderness and rivers in the wasteland of our times, and we have going for us Jesus Christ, our Lord."

Dr. John Kromminga, the President of the Seminary, gave the address at the convocation and spoke on "Conservative Theology in a Changing World." He pointed out that conservative theology is in a crises. The crises is not that conservative theology wants to maintain the conviction that all men are sinners and can only be saved by Christ. This conviction forms the core of the gospel and orthodox theology. In this respect it differs basically from the humanistic view which sees the church and appreciated it mainly as a society for social help to fellow men. This conception deserves our criticism. The crises is that orthodox theology is in danger of going to the other extreme.

He said: "It can happen that the world, the public and the youth reject the church without warrant. In that case the church cannot do otherwise than to bear and share in the reproach and rejection of her Head. But if it should be that the church deserves this rejection through failure to serve humanity for the sake of Christ, that would be a reproach which holds in it the germs of death, not those of life."

According to Krommings, conservative theology is in a crises because it is inclined to a feeling of self-satisfaction or to a solely defensive attitude, because it is constantly addressing itself to the questions of yesterday in the language of yesterday, and because it does not quite have the courage to deal seriously with words like evolution, the world and Biblical criticism. This must be done in believing dependence on the real God Who has revealed Himself and Who is also at work in the world.

The President left no doubt as to the commitment of Calvin Seminary when he said, "In the theological world of today we see how years of casting suspicion on the Biblical revelation has at last led to open questioning of that revelation. Should this arise at Calvin Seminary it will be resisted firmly, tenaciously, to the bitter end, cost what it may be, by everyone who has been entrusted here with responsibility."

The enrollment figures for the Seminary for the present school year are:

Juniors	53.	Last year		48
Middlers	54.	„	„	46
Seniors	51.	„	„	72
Total	158.	„	„	166

Graduate students	7
Unclassified	11
All students	176

In another article we hope to inform you about the future plans of these institutions. May the Lord bless both College and Seminary as they seek to fulfill their exacting task in these days of change and turbulence. We commend them to your faithful intercession.

(Rev.) G. J. Hoytema

YOUTH EVANGELISM . . . SEVEN YEARS

The seventh Youth Evangelism Conference was held in the Mount Hamilton Christian Reformed Church on Saturday, September 6th, 1969.

Rev. E. Gritter officially opened the conference with a welcome speech and prayer.

The morning address was given by Dr. James J. Van Leeuwen, staff psychiatrist at the Sick Children's Hospital in Toronto. His subject was "Sin and guilt in the life of a child". Dr. Van Leeuwen's speech drew many questions from the audience of approximately 75 people. After a most beneficial discussion the morning session was closed. Miss Sara Colenbrander led us in singing and Rev. R. Praamsma led us in prayer.

After lunch we divided into groups to attend the various workshops offering guidance and instruction in different mediums. In these workshop sessions we discussed different ways of depicting bible stories, through murals, drama, craft work, etc. For those who were just beginning Sunflower Club work the "organizational workshop" was most informative. Those who attended the "music, drama and dance workshop" were given the challenge and encouragement to use music, and rhythm effectually in their clubs. Before the afternoon was over we could sing and dance to a Hebrew song. We also learned that a very vivid imagination and much practice is needed for a "Christian Reformed Dutch" person to dance like a graceful Hebrew woman.

Miss Sara Colenbrander at several intervals throughout the day, led us in songs new and old. One new song turned out very well with the help of Rev. D. Habermehl at the piano and his daughter Joanne on the flute.

After reports were given from each of the workshops, Rev. Van Katwijk gave us a very inspirational talk. So often we focus all our attention on Jesus' mission for us. His coming to earth to save sinners and dying for us on the cross. We tend to forget and neglect to carry out Jesus' commission. "As the Father sent me, so I send you." John 20 verse 19.

When Jesus was on earth He did not stay with the "good" people but went among the "wicked" people, preaching and teaching the message of salvation. Jesus didn't come to save the righteous but to save sinners. In our daily work, and even in our hours of recreation we are not always with believers. Indeed, if we are to try to fulfil Jesus' commission to us we must not "remain seperate" but take our faith along with us and go out into the world. How many of us fail to do this, through fear of "jumping into the water, lest we get wet?" Jesus promises are to be with us if we carry out His command. So we need not fear when we walk "through the mud, that we will get dirty."

In the slum areas, on public beaches, on street corners, even in the house next door to you, are people who need to hear Jesus' message. You cannot fully enjoy Jesus' mission if you don't employ His commission.

Rev. Van Katwijk's speech was not only for Y.E.S. workers, but for all of us in whatever station we hold in life.

After the conference was closed with prayer, and one last cup of coffee was enjoyed we all parted, to return home. Now we begin another year of evangelism work with young girls and boys.

Please remember the Youth Evangelism Society and all its many workers in your prayers, so that we may continue with our "commission".

Mrs. H. Smids.

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THE WORLD AROUND US

West Germany and its Socialist Government

It has been a long time, almost forty years, since a Socialist led a German government. The last time was in 1930 and Germany was caught in the great depression. At that time, the socialists could not bring the country prosperity and stability and the Germans turned to the Nazi party which seemed to promise so much more. It also gave much more, but not exactly in the way that the German people had anticipated. When Germany was again allowed to have self government in 1949 the West Germans turned to the Christian Democrats and kept them in power for 20 years. Even after the Socialists dumped their Marxist orientated ideology and endorsed a mixed economy, the profit motive, parliamentary democracy and a close military alliance with the West (this was in 1959) the voters still stuck with the CDU. Until this last election, the Socialists never managed to gain more than about one-third of the votes.

The breakthrough came in this last election and may well have come about because the SPD was given a chance to show what it could do in the government in 1966. In that year the Free Democrats withdrew from the coalition government and the Christian Democrats had to find another partner in order to remain the majority. After several weeks of soul searching the Socialists decided to join the CDU in what came to be known as the Grand Coalition. The nine Socialist Ministers (out of 19) performed admirably. Karl Schiller as Economics Minister, George Leber in transportation, and Brandt as foreign minister turned in impressive performances. The Socialists thus demonstrated to the West German voter that they had men capable of running a government. The election showed this; by polling 14 million votes, 42.7% of the electorate, the Socialists still trailed the Christian Democrats (who pulled 15.2 million votes, 46.1% of the electorate), but they had broken the magic 40 per cent barrier — something they had not been able to do since 1949.

The result gave neither large party the necessary majority to form a government and it took four days of intensive bargaining behind the scenes before a coalition could be formed. The Free Democrats, an unlikely assortment of conservative and far-left liberals, had dropped from 49 to 19 seats, but this was still enough to give the majority to either of the two big parties. They finally decided to go in with the SPD and consequently on October 21, Willy Brandt will be sworn in as the Chancellor of West Germany.

The two major parties do not differ all that much in their political outlook. Both share a firm commitment to NATO and a desire for British entry into the European Common Market. But the SPD does want to re-evaluate the mark upwards, something the CDU under Kesinger has refused to do. The Socialists also want closer relations with Eastern Europe and a permanent accommodation with the Soviet Union. In all likelihood, Brandt will agree that the Oder-Neisse river line should become the boundary of Poland, and that East Germany has indeed, a "state-like" existence. This latter point means that West Germany will drop its so-called Hallstein Doctrine which stated that West Germany considered it an unfriendly act if any other state recognized East Germany. The nuclear non-proliferation treaty will also be signed now, something which the CDU had refused to do.

The SPD will, of course, have to keep in mind the wishes of their coalition partner. Walter Scheel, the 50-year old leader of the Free Democrats, will become the foreign secretary, while two lesser posts — the agriculture and interior ministries — will also be filled by Free Democrats. They will thus have three seats in the 15 member cabinet which is out of proportion to the votes they polled. But for the Socialists it was either give them the seats, or the CDU would do so.

In the economic sphere, Brandt is not likely to have very many problems. Last year the gross national product was $129 billion, and the German mark is probably the soundest currency in the world at the moment. West Germany now has record gold and foreign currency holdings of nearly 40 billion marks ($10 billion). With an average monthly wage of $270, West German workers are among the best paid in Europe. West Germans are using their money to buy, build and travel as never before. Suburbs are spreading and the backyard swimming pool, the power lawnmower and the barbeque pit have taken hold. The hausfrau in thick stockings and square felt hat has all but been replaced by the modern German woman with a miniskirt, a Mediterranean tan and slim waist.

There are still a few items that could be improved, housing for one. It is very scarce and a German worker earning 12,000 marks a year will not find much to buy for 30,000 marks. Even a small, two-bedroom prefabricated house costs about 40,000 marks. A two-bedroom row house in a good section of Frankfurt is selling for 130,000 marks and the popular 2½ room apartment being sold in many developments now ranges from 40,000 to 130,000 marks depending on location.

Although the German worker has been remarkably docile since 1945, with very few strikes and work stoppages having taken place, it now looks as if a more militant mood is beginning to take hold. During the past few months a number of wildcat strikes have taken place — something unheard of since the war. To be sure, the strikes were minor and quickly settled, but to the German government it was something new and disturbing. Was it a passing, isolated phase, or will Germany also be plagued with a multitude of labour difficulties as has been the case in France, Britain, Italy and North America?

Another problem has been student unrest. It began in earnest in 1967 when the students served notice that they were out to reform universities, eliminate neo-Nazis from governments and curb any revival of militarism. Since then the aims have become diffused as priorities changed and new "causes" were found. The students are anything but united among themselves and bicker constantly, but the demonstrations have increased, violence has become more and more the by-product of any demonstration and demands for reform have grown. The radical student is only a small minority in the student body, but as is so often the case, they are the ones who set things in motion and the rest follows.

The result has been that many middle-aged Germans, concerned with the maintenance of law and order, have called for stricter measures. The police, already hard pressed with a crime rate that increases three times faster than the population, can do little about the demonstrations. This has led a number of Germans to call for the government to suppress demonstrations. Since the CDU-SPD coalition did not seem perturbed about it, the NPD (National Democrats) under Adolf von Thadden stressed the law and order aspect very strongly in the last election campaign. This party is accused of being neo-Nazi and of wanting to return a fascist regime to Germany, although von Thadden has always vigorously denied this. The NPD did not get into the Bundestag because it did not obtain the necessary 5 per cent of the vote. But it did get 4.3 per cent, which is still well over one million voters; there is really no reason to rejoice. Either there are many people left in Germany who would like to see a return of a fascist regime, or so many people are perturbed about the amount of lawlessness that they are willing to risk the neo-Nazi label in order to see a party get in that stands for law and order in a very strong way.

The Socialists, now that they have the power, will have to do something about this, or the next election could see them in opposition once again.

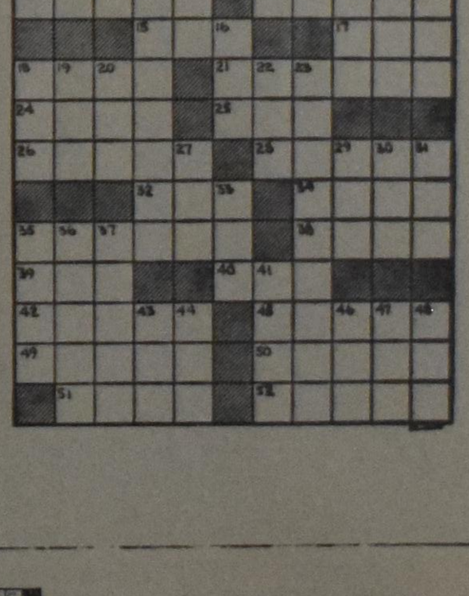
J. J. Bout.

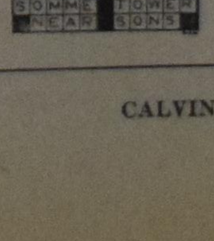
CROSSWORD PUZZLE

ACROSS
1. Premonition
6. Labels
10. Nebraska metropolis
11. Take as one's own
13. Trite
14. Suburban implement
15. Encountered
17. Guido's highest note
18. Moist
21. Excessively
24. Spoken
25. Organ of hearing
26. Artificial waterway
28. Hospital employee
32. Electrified particle
34. Part of a telephone
35. Ramshackle house
38. Mischievous ones
39. Success: slang
40. Newt
42. Accumulate
45. Assistants
49. Argentine name
50. Watered silk
51. —— on (trust)
52. Come in

DOWN
1. Fireplace shelf
2. Devi
3. Girl's nickname
4. Founder of Quebec
5. Robust
6. Scotsman's headgear
7. Usually about nothing
8. An arbor
9. Incantation
12. Busboy's item
16. Kind of dance
18. "Gunsmoke" role
19. Constellation
20. —— about town
22. Carting vehicle
23. Knowledge
27. Fate
29. Border
30. Weaken
31. City trains
33. American humorist
35. Exchange
36. Greek poet
37. Conscious
41. Renown
43. Peruvian coin
44. Timber band
46. Surnamed: Fr.
47. Before
48. Indian weight

Saturday's Answer





SOLUTION to previous Crossword Puzzle

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Infallibility

This time I want to quote from Clark H. Pinnock's brochure "A Defense of Biblical Infallibility." It was published in 1967 as part of the series "Biblical and Theological Studies" by the Presbyterian and Reformed Publishing Company. It provides tremendous help in the confusing discussions of today.

"According to Scripture, man was created in the image of God to be his speech-partner. Language is the bond of man's relationship both to God and to his fellow. When the linguistic unity is fragmented, the parties fall apart. (Gen. 11). Because language is the basis of culture and the communication of knowledge, it is the most fitted tool for use in realizing special revelation. Theology involves truth, and truth language. Revelation is not an estatic experience, a wordless encounter with the Other. It is a gift of grace in which language is employed in all its rich functions. It bears the weight of personal fellowship and exchange. A saving relation with God does not render language dispensable. It makes it more important than ever. Verbal inspiration is at the heart of what inspiration means. The words which are written in Scripture are the words of God Himself.

"The importance of Biblical infallibility is measured by the sola scriptura principle, wherein the Bible is taken to be the sole source for the knowledge of divine truth. The foundation of theology is, therefore, only as secure as the Bible is trustworthy. The theology which departs from and denies Scripture, does not portray Christ but its own fancies. Sola scriptura cannot be sustained apart from Biblical infallibility. An erring standard provides no sure measure of divine truth and human error. The assurance in which the believer knows and rejoices in his Lord's nature and purposes is threatened when the reliability of Scripture is questioned. Infallibility is near to the heart of theology because it declares that Scripture is the necessary link between sinful man and the inscrutable God. The necessity of Scripture is vividly seen when the doctrine of God's incomprehensibility is placed alongside the fact of human sinfulness. It is virtually imperative that special revelation be authentically known in this context. The provision of an infallible Scripture was the precious gift of God to meet precisely this need. Revelation is but half revelation unless it be infallibly communicated; it is but half communicated unless it be infallibly recorded. The surrender of Biblical infallibility would be a disastrous mistake, having deadly effects upon the Church of God and its theology. These results are even now highly visible in the tragic ambiguity of contemporary Christian thought."

Today Reformed leaders make it a custom to tell us that we would do better to give up the term infallible in connection with the Bible. It is high time that we realize what would happen if we would do so.

DEPENDENCE

This simple picture has been taken from Presbyterian Journal. Many of our readers will be reminded of their own "walks with Dad in the dark" by it. We could be much more confident in our troubled world today . . . .

Once I watched a little boy with his father on the boardwalk at Jacksonville Beach. It was night and the boy was fascinated by the brilliant lights, the strange sights and sounds.

As he gazed in wonder he turned loose his father's hand and took a step forward to see better. A hawker in the next booth caught his attention and he went nearer. The cotton candy was next and this drew him like a magnet! On he went.

Just a few steps at a time he wandered from booth to booth. Then he reached the end of the line, beyond him lay darkness. Suddenly it came to him how far he had wandered. His father left behind! All these strangers crowding him! He was lost! A big gulp came and he bit his lip in an effort to keep back the big tears.

Then he turned around. Just behind him stood his father, ready to gather him up in his arms and wipe away the tears! **He had left his father, but his father had not lost sight of him.** He had come a long way, but the distance back to his father was only a step!

Turn around. Just turn around! Waiting to receive you into His loving arms stands One who never loses sight of His wandering child. Just a step away you will find not just your faith but your Father.

★

Found in "Decision", published monthly by the Billy Graham Evangelistic Association:

I MADE UP MY OWN PRAYER

'Can I say the blessing, Daddy?'
This came through his toothless grin,
And we bowed our heads expecting
'Thank You for this food, A-min.'
But there came a lengthy silence,
And I cocked an eye to peek
Just as reverent little crew-cut
Six-year-old began to speak:
'God we love You very much
And Your world with birds and trees
(I reached out instinctively,
Gave his daddy's arm a squeeze.)
Bless the kids that don't have food,
'Specially those in Vietnam;
Bless the ones that don't like us:
Oh, yes, and bless my dad and mom.
I know it makes You sorry, God,
All the riots and wars and stuff,
So please make us lovable
To You. I guess I prayed enough.
A-min.' He looked up and announced,
'I make up my own prayer today.'
Choked with love and tears, I answered,
'That's how God wants us to pray.'

DEE ARMSTRONG

Mrs. Dee Armstrong, a former psychology research technician, is a housewife and the mother of three children. She lives in Logan, Ohio, where she is a member of Immanuel United Methodist Church.

SCANNER

The following two items were found in "The Presbyterian Journal". The first one leaves questions in our mind about the churches of strict Reformed character.

Religion in Great Britain is in a "healthier state" than in the United States, a Cambridge University professor announced after visiting this country on tour. Dr. Norman Pittenger admitted that church attendance in America far outnumbered the skimpy congregations which are the rule in Britain, but he argued that "church attendance here (Britain) is by committed Christians. The larger number I met at church services in the U. S. were there because it was somehow 'the thing to do'." Dr. Pittenger's comment reminds us of another we have heard to the effect that the most Christian country in the world today is Korea. Less than 10 per cent of Koreans are Christians, but those are committed Christians. Who is to say that 10 per cent of American church members (not to speak of Americans generally) are committed Christians?

★

The second one has to do with all the indignation uttered some time ago about the inhuman conditions under which California's grape pickers were supposed to live. This report gives information right from the spot.

California State Senator John L. Harmer put on some old clothes and went into a field to pick grapes incognito — but with a hidden movie camera nearby to prove he had been there. Mr. Harmer wanted to know the truth about the charges leveled by church groups, including the National Council of Churches, that California grape pickers are abused. After several excursions the senator reached a conclusion about the table grape international boycott: the workers do not want unionization and they are not abused. He said living conditions are good, the pickers average $3 an hour and food is "quite adequate."

★

THIS IS MATURITY

To be able to stick to a job until it is finished; to be able to bear injustice without wanting to get even; to be able to carry money without spending it; to do one's duty without supervision.

(The Mississauga Review)

HITHER and YON

This is from the pastor of Second C.R.C. of EDMONTON, Alta. Volunteers are asked for, not only there but everywhere.

This week I talked to a congregation member who told me that he and his wife would like to put to work in our congregation the talents which the Lord had given them. Of course, our talents differ, but I would appreciate very much if others in our midst also gave me a call to tell me that they are willing to do the same. In this way I hope to be able to make a list of people on whom we can call for help in case help is needed. There are many ways that we can help each other. You phone in your name and tell me in what way you would like to serve, and I will be calling you back sooner or later. This may be an excellent way of showing our faith in the fellowship of the believers, don't you agree? If you agree you will act and do something. This invitation is meant for old and young members of our congregation, I am waiting for your call.

Church consistories sometimes face strange and extraordinary troubles. I give two examples and leave all names out.

Something about reverence: Some of our services are taped. An outsider listened to one of them. One comment: "Is it that noisy in your church?"

Someone who hadn't been in church for a while said this: "I had forgotten how noisy it is here."

One of our own, last week: "I missed the sermon completely. Could not hear it." And one of the reasons is: Noise.

Some years ago my mother used to tell me again and again: Hand voor je mond! Zit toch stil, jongen! Zakdoek gebruiken! I think it is still good advice and could help to reduce the noise.

The noise in our church may be due to several factors but one of them is lack of reverence. That makes it much harder to preach and much harder to listen and far easier to sleep. Let's wage war on noise.

The LETHBRIDGE CRC decided to order for every family in the congregation booklets of meditations for the week before Communion to encourage a more regular self-examination and a more believing participation in Communion.

The SCARBORO CRC tries to get regular prayer meetings introduced in the regular activities. Such an initiative should not seem to be an exception . . . .

PRAYER MEETINGS: As announced in the bulletin of Sunday, June 1st, 1969, we would contact you again regarding proposed prayer meetings, commencing this September. The majority of the members who participated in the previous meetings, especially held for the Barry Moore crusade, requested continuation after the summer holday period. With the endorsement of our Consistory, we request all members and young people to attend these meetings as much as possible in joining hands to seek the blessings of God upon all our needs. Anyone willing to open their house for this purpose one or two evenings a month (group of not more than 10-12 people), please contact one of our committee members.

Do we pay sufficient attention to the needs of the older people in our churches? DRESDEN CRC has set a laudable example:

Attention Older People! On this Tuesday, Sept. 23, at 2 p.m. the first and organizational meeting of a Christian Golden Age Club, for fellowship, devotions, entertainment for older couples and widows and widowers, etc. of our various Reformed churches will be held in the Social Hall of the First Christian Reformed Church of Chatham. If you fit in the above category, please come, and help plan this proposed Christian Golden Age Club and its activities.

And KENTVILLE CRC tries to take care of Dutch services, helping not only older but also younger people who attend.

It was moved and adopted that during the Dutch services both the Dutch Psaltery and the Psalter Hymnal will be used, so that children will be able to sing along.

The Westmount STRATHROY C.R.C. published a noteworthy decision of classis Chatham:

One item on the agenda that caused a lively discussion, was an overture from the Wallaceburg church "to study the advisability of reformulating the doctrinal standards of our denomination". This overture was adopted, and a committee was appointed to study this matter.

CLARKSON C.R.C. published the following announcement. What would happen if all of our churches would bring to the attention of other Christians the need of Christian Education?

Rev. DeMoor will address Park Royal Bible Church. Topic: "The Need for a Christian Day School. Rev. Bradford of the Park Royal Bible Church also invites all interested members of our congregation. It is good to meet other Christian friends.

The Ebenezer Canadian Ref. Church of BURLINGTON, Ont. published the following program of action in its bulletin:

Someting New!

As you know (or did you conveniently forget?), the consistory decided last year to make A New Rule, i.e. that, whether you did confession of faith or not, in our present day a church member needs instruction at least up to the age of 21.

I hear someone say: that's hierarchy! No one can force me!, etc.

The answer is: nonsense! The office bearers have to take heed of the flock, to protect them against 'wolves'. The most important weapon is instruction in the 'sound doctrines'.

We hope to start tomorrow, from nine to ten.

We expect there first of all, the young confessing members. After that there is room and a welcome for everyone who wants to profit from this teaching, both married and unmarried.

The method is: lecturing with discussion. Although you will not be asked to learn Confession articles or Canons by heart, you will be expected to take notes, and willing to answer questions on the topics discussed previously.

The subject-matter:

1. Liturgical Forms and Church Order, by Rev. VanDooren.
2. Confession of Faith, by Rev. VanderBoom.

We do hope that all who are expected may heed this loud and serious call.

First HAMILTON C.R.C. does not want its minister to be on 24-hours call and took an original decision. Does this announcement offer an example to others?

Minister's Workweek. For the protection of the pastor's family life a few changes have been introduced. One of these is that the minister's telephone will sometimes be answered by "Answering service". If this happens when you call, please leave your number and ask for the minister to call you when he returns.

FASTER THAN HORSES

1 Kings 18:46

The story of the tremendous events which took place on mount Carmel closes with the remarkable words: "The hand of the Lord was with Elijah so that, with loins girded, he outran Ahab to the entrance of Jezreel."

This text has often been overlooked, but it contains a rich treasure of thoughts. Elijah had sent word to king Ahab, "Hitch up and go down so that the rain does not detain you." No time could be wasted. "Before long the heavens darkened with clouds and wind, and a heavy rain fell, while Ahab drove toward Jezreel." But the God of his people sent His prophet past the king. The gallop of Ahab's horses was no stumbling block to God's plan. By supernatural power, by the hand of the Lord, Elijah girded up his loins and was able to run faster than the king's horses, get in front, and run ahead, a spectral appearance to the king.

Earlier that morning, Ahab had travelled the same road (about fifteen miles long) in the opposite direction, surrounded by several hundred of his Baal priests and false prophets. But now he had to make the trip back alone, accompanied only by the bearer of the Word of God.

The Hand of the Lord put these two together, king and prophet, in a miraculous, supernatural way. Elijah running first, followed by the king, both going at tremendous speeds hurrying on, due to the pouring rain and raging wind.

Ahab had disobeyed God on every occasion, he also had called Elijah the troubler of Israel. But this time God gave him no other choice but to follow the man of God, who was running in front of him. God placed Elijah there, the only guide the king needed.

On the other hand God had also given Elijah as a herald to the king. A man who had to pave the road before the monarch, honouring his royal might, acknowledging him as a ruler who could fulfill his office only by the grace of God.

The text calls for subjection to God on the part of all those who exercise authority; and, on the part of all the people, honouring those who are placed above them.

It pleases God to rule by their hands.

SEXTON

This word has been formed by contraction of sacristan (Lat. sacristanus, has to do with sacred things). The sexton is a more official title than church caretaker. Some people want to return to the regular use of that better name.

TRY IT

No. 6

When a repetition got jumbled and the last part of it just disappeared, an apostle was left.

Solution No. 5:
d.buyer (Jesus bought us!)

EXERCISE OF DOMINION

Then God said: Let man have dominion over all the earth . . .

In Genesis 1:26-31 God has given man a privilege and a duty to perform which has recently stretched away and beyond the boundaries of the earth as He created it in the beginning. What has long seemed impossible has been accomplished, man has reached out beyond earth's gravity to walk on the moon. Many debate whether God included outer space as He gave man freedom to dominate all creation as it was known then.

There is a grave danger, however, that man's view will reach too far out of our earth's environment and we neglect the needs close to home.

It may be well to pay more attention to the risks we encounter in living on this planet, try and eliminate some of the dangers and perils we are prone to, day by day, instead of saving money to buy a ticket to the moon in 1980.

Life on earth is not very exciting perhaps by comparison but the dangers we create for ourselves on this level are as real as those of space travel. We have grown accustomed to the words pollution, malodrous rivers, decay and waste. We find them daily in our newspapers and magazines.

We are perhaps more familiar with the word atmosphere than Biosphere, but it is a vital area surrounding our planet Earth. The Biosphere is a shallow layer of earth, water and gases scarcely 10 miles thick, that stretches around the surface of the earth. Compared to an 8,000 mile diameter of the earth, the biosphere is hardly more than a film on its surface. If a person could walk straight upwards, he could walk out of the biosphere in a very short time. While birds can exist above and fish below, yet they depend on the fundamental protection of the biosphere for their existence such as water.

Every living creature is utterly dependent on the biosphere. God in His wisdom has so formed us that we need and receive a perfect balance of life sustaining organisms, oxygen, nitrogen, argon, carbon dioxide and water vapor. With miraculous precision this mixture was maintained at the perfect level by plants, animals, and bacteria, which used and returned the gases at equal rates. That's why God could say at the end of the 6th creation day: It is good!

Early life on earth did little damage to this balance source of natural life.

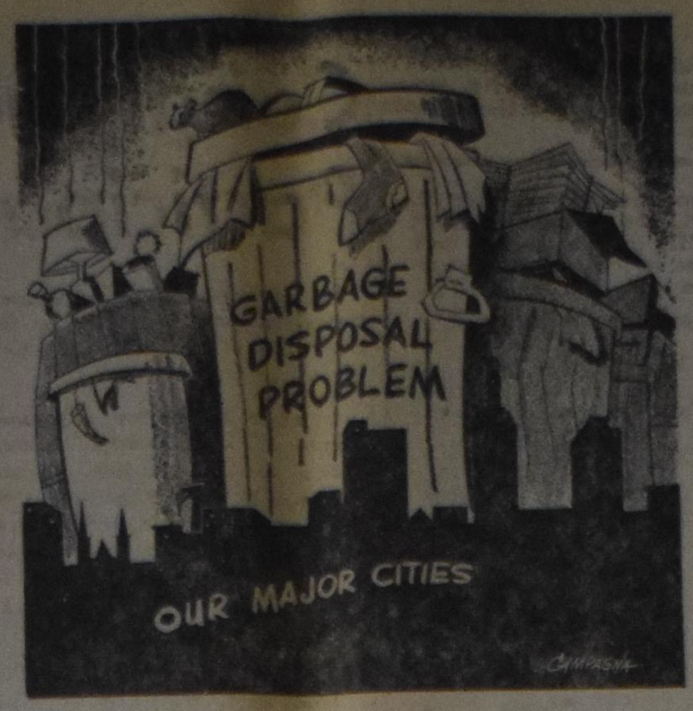
But today's technological man, master of the atom, and soon of the moon, is so aware of his strength that he is unaware of his weakness — the fact that his pressure on nature may provoke revenge. Many scholars are now seriously concerned that human pollution may trigger some ecological disaster.

When during the last part of the past summer a beach in Algonquin park was closed to the public, many people felt that it was the fault of insecticides being too freely sprayed. This was not the case. A septic tank was at fault and its contents had polluted the water. Man causes his own disasters so often. True, an overdose of insecticides can and has often caused great calamities. In New Brunswick for instance, the application of only one - half pound of DDT per acre of forest to control the spruce budworm has several times damaged young salmon stock in the Miranichi River. Pesticides can contaminate the plankton, that minute animal and vegetable organism floating in the ocean, lakes and streams. Fish eat the DDT-tainted plankton and the pesticide becomes concentrated in their bodies; the original dose ultimately reaches multifold strength in fish-eating birds which often die or stop producing.

Natural decay eliminated a large portion of pollution by its vital process to balance life. All living things produce their own toxic, or poisonous wastes, including their own corpses. Natural process allows decay and later re-uses the waste. But man's skill has produced huge quantities of synthetic materials that almost totally resist decay. More and more this waste is poisonous to man's fellow creatures to say nothing of himself.

Natural food chains provide that weak creatures are typically eaten by the stronger ones. DDT weakens and kills many insects, but since they are food for birds, the example of New Brunswick's salmon disaster and similar cases in other parts of Canada has now been the reason for the Department of Lands & Forests to ban all use of DDT in national parks in Canada. Less persistent pesticides will be used in insect control.

In a polluting sense, man is the dirtiest animal, and he must learn that he can no longer vent smoke into the sky so casually nor dump sewage into rivers as he did in earlier days. The waste disposal unit in our biosphere has its limits. The winds which ventilate earth are only 6 miles high, toxic garbage can kill the tiny organisms that normally clean rivers.



We, the consumers, consume very little of what we buy. We use things, then we burn, bury, grind, flush away our waste, but the material often survives in some form. The tin can used to rust away, now comes the immortal aluminum can which may outlast the Pyramids. Canada produces annually 5 billion cans, plus 2.6 billion glass containers. Annually we have an output of 1,600 lbs. of solid waste per city dweller, which costs $200 million a year to dispose of.

Large cities pollute the water and air with an unbelievable amount of waste. One square mile of Manhattan for example produces 375,000 lbs. of waste per day which is incinerated. 30% of the residue drifts into the air as ashes until it settles on its citizens. New York City dumps 200 million gallons of raw sewage into the Hudson River each day. Cleansing winds have so much pollution to blow away that the effect is nearly nil; added to it warm air from a city's heat and complete the picture with the fumes from chimneys, carbon monoxide from motor vehicles which is spewed out by the ton, and the results are deadly.

Citizens are now prosperous enough to have two or more cars per family, trucks, buses, taxis, etc. create a smog of exhaust fumes which contain tetra ethyl lead. This lethal substance has a devastating effect on human nerves, causing irritability and decreasing normal brain function. The average man's lead content has risen alarmingly and perhaps this is one reason why some drivers are so irritable and ready to shout uncomplimentary remarks when caught in a traffic jam. The amount of lead in the air is so high that when tests were made in 1968 of Arctic glaciers, the snow contained lead, brought there by the wind.

Auto manufacturers are very anxious to overcome the exhaust problem and designs have been submitted for electric and steam motors. Perhaps eventually nuclear power will be used to propel our electric motors instead of the oil and coal fuels we need at the present time to generate electricity.

Then again nuclear plants send out radio-active wastes, which must be buried and in these plants extremely hot water is being used and when its usefulness is gone, it is allowed to run somewhere, another threat to marine life. The hot water problem already exists in the industry of manufacturing synthetic rubber. 600,000 gallons are required to make one ton of synthetic rubber.

When hot water is released into a river or lake, oxygen is dissolved and bacteria is killed which is necessary to purify the sewage in the stream. Lake Erie is a sad example of this: Detroit and other large cities are dumping such huge quantities of sewage that the oxygen content of the Lake is dangerously lowered, and soon marine life can no longer exist.

The problems are daily growing and every major city in North America has appointed a department to make recommendations toward solving the problems we face.

The biosphere — the sphere of life (bios is the greek word for life) which God has given us, and when He gave it He said: it is good — what are we doing to it?

Some cities and states are making headway: 8 states in the Ohio River Valley have together formed a Water Sanitation Commission. 3000 cities and industries spent $1 billion diverting 95% of their fluid wastes to sewage plants. Other cities must build waste-treating facilities. Above all — we should go back to the laws of nature which God has laid down, namely to re-use our waste as much as possible.

Magnetic extractors could save tons of metal and reduce incineration. Packaging industries produce materials which disappear — fast. The perfect container is the edible ice cream cone.

It is cheaper to recover waste than to clean-up later. An example is sulphur which is a scarce commodity around the world. Wasted sulphur dioxide belched by smoke stacks could easily be trapped in the stack and converted to sulphuric acid or even fertilizer.

Technology has polluted the land, it can also de-pollute it. We may be bored with the subject of air and water pollution but the questions must be answered: what can we do about it? It will have to be a united effort of many citizens but we can help to be educated and then pass it on to the younger generation. Some of today's highschool students may well become the industrial giants of tomorrow, and the alertness of the older generation may be the beginning of a healthier air for their grandchildren. God gave us dominion over all the earth, let us use this privilege and not misuse it.

E.S.

Canada Savings Bonds

Ottawa, Sept. 18, 1969. A new Series of Canada Savings Bonds that will double investor's money in nine years was announced by Finance Minister E. J. Benson.

This Series will be on sale offering purchasers an average annual yield of 8 per cent to maturity on November 1, 1978.

For the fifth consecutive series, a buyer may choose to leave matured coupons uncashed and earn interest on interest.

Mr. Benson said Canada Savings Bonds continue to be a unique part of the fabric of personal planning by several million Canadians, and they are an essential element in the Government of Canada's financing program. They offer a wide range of individual Canadians an opportunity to contribute to national growth and development. Canadians own more that $5.6 billion of Canada Savings Bonds, or about half of that part of the funded debt of the Government of Canada which is held by the general public.

A purchaser who buys a $100 bond of the new Series and holds the bond and interest coupons to maturity will earn $72.50 in annual interest coupons and a further $27.50 in extra interest from three compound interest certificates bringing the total amount he receives in 1978 to $200.

The regular annual coupons pay interest at the rate of 7 per cent in the first year, 8 per cent in the second and third years, and 8.25 per cent for each of the remaining six years, an average annual yield of 8 per cent to maturity.

Bonds of the new Series will be available on October 6 and will be dated November 1. They may be purchased up to and including November 14 at face value without payment of accrued interest.

Mr. Benson said he looks forward to record purchases through the Payroll Savings Plan, which last year permitted 662,623 employees of 5,492 companies to buy Canada Savings Bonds by the steady, practical method of regular payroll deductions. A further 1,317,410 cash purchases were made through banks and other financial intermediaries. Since Canada Savings Bonds were introduced in 1946 there have been 30,397,750 individual bond purchases totalling almost $25 billion in value.

Canada Savings Bonds of the 1969 Series will be available to a maximum of $25,000 for each purchaser. They may be bought by individuals, adult or minor; estates of deceased persons; trusts established for or on behalf of individuals; religious institutions; charitable organizations and other non-profit making associations, provided they are bona fide Canadian residents. Provisions of the 1967 and 1968 Series permitting purchases by resident corporations and businesses are being discontinued.

"This year's issue is tailored for the smaller investor," Mr. Benson said. "The Canada Savings Bond is above all an investment for individuals who want a convenient savings plan. The attractive terms of the new issue have been designed to foster a growing volume of savings by Canadians, reinforce the 'inflationary psychology' which has been prevalent in Canada and throughout most of the Western world."

Purchases may be made through any branch of any bank and through authorized sales agents, including trust and loan companies and investment dealers.

Coupon bonds are available in denominations ranging from $50 to $25,000, registered as to principal.

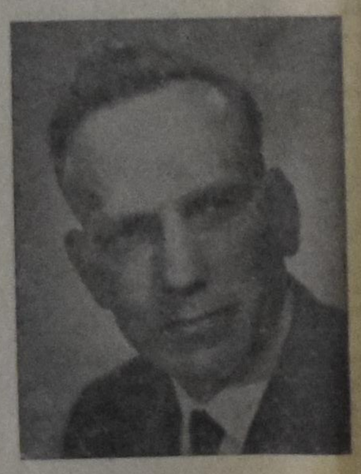
Two different forms of fully registered bonds are available in denominations of $500, $1,000, $5,000 and $25,000. In one form, interest will be paid annually by cheque but the bond will not provide compound interest. In the other, the bond will offer the compound interest feature and interest will be paid only when the bond is redeemed; a holder of this form of fully registered bond may, however, exchange his bond without cost for an equal amount of coupon bonds with the appropriate complement of coupons and compound interest certificates attached.

Besides the nine regular annual interest coupons which appear on the coupon bonds, there are three Compound Interest Certificates. An investor in a $100 bond who wishes to take advantage of compounding interest may hold the first five regular annual coupons uncashed until November 1, 1974, when the first Compound Interest Certificate becomes payable for $6.50. Similarly, if the remaining four regular interest coupons are held uncashed until November 1, 1978, the second Compound Interest Certificate becomes payable for $4.25. If, however, he chooses not to cash in any of the regular interest coupons or Compound Interest Certificates until the bond matures in nine years, a final Compound Certificate also becomes payable for $16.75.

As usual, bond holders may either report the coupons and Compound Interest Certificates as taxable income on the dates they fall due, or at their option report the coupons and certificates as income in the year they are actually cashed. Whichever option is chosen, the taxpayer is required to adopt a consistent policy of interest reporting for interest received from other issues of Canada Savings Bonds and similar securities.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numereus people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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Box 312, Station B, Hamilton, Ont.

The Lord of life has graciously enriched our family through the birth of our son

JOHN LEONARD

on September 11, 1969.

A brother to Ben, Ina, Clarence, George and Janet.

Mr. & Mrs. John Nijmeijer.

Address: Canboro Rd., Box 176, Fenwick, Ont.

The Lord and Giver of life made us glad with the birth of a newborn son

GERALD MICHAEL

A brother to Tony & Wendy.

Born September 25, 1969.

Albert & Freda Kiers.

R.R. # 3,
Wellandport, Ontario.

1869 — 1969

We are happy and thankful that the Lord willing on October 24, 1969 our dear mother, grandmother and great-grandmother

AAFJE BOSMA

will celebrate her 100th birthday in Smilde, the Netherlands.

It is our prayer that God may bless her and make her to be a blessing.

T. Bruulsema.
A. Bruulsema—Bosma.
Gerald & Susan Bruulsema.
Ann, Joanne and Betty.
Cornelius & Jenny Bruulsema.
Tom, Cathy, Harold, Gerald, Annette.
Albert & Jane Lunshof.
Gina, Angela, George, Linda.

R.R. 1, Ancaster, Ont.

Op 23 oktober 1969 D.V. hopen onze ouders

HERMANUS SCHOLTE
en
JACOBA SCHOLTE—VAN DAM

hun 45-jarige echtvereniging te herdenken.

Dat God hun nog veel jaren voor elkaar en ons moge sparen is de wens van hun dankbare kinderen en kleinkinderen.

Burnaby, British Columbia.

On October 25, 1969, the Lord willing, we hope to celebrate, with our dear parents and grandparents,

ART GERRIT VAN ZEGGELAAR
and
WILMA VAN ZEGGELAAR,
nee VAN HELL

the occasion of their 40th wedding anniversary.

That the Lord may bless them for each other and for us is the wish of their thankful children and grandchildren.

Nick and Gerda Wamsteeker,
Diamond City.
Henry and Rita
Van Zeggelaar,
Spruce Grove.
Fred and Tressa Sikkens,
Iron Springs.
Gerrit Van Zeggelaar,
Iron Springs.
John and Bertha
Van Zeggelaar,
Iron Springs.
and 11 grandchildren.

P.O. Box 148,
Iron Springs, Alberta.

---

100 ACRES

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Phone LI 9-3894

The Lord willing, we hope to celebrate, on October 26, 1969 the 40th wedding anniversary of our dear parents and grandparents

KOOB DROST
and
JANTJE DROST—BERGMAN

It is our prayer that God may bless and spare them for many more years.

Their thankful children:
Stien and John De Weerd.
Jenny and Clarence Haalstra.
Henry and Piea Drost.
Roely and Bert Donkersgoed.
Stef and Remmelt Schelhaas.
Jane and Ted Bruinsma.
Diane and Cecil Bruinsma.
Henny and Mari Van Laren.
Coby.
and 26 grandchildren.

R.R. 4, Goderich, Ont.

1929 31 Oktober 1969

Zo de Here wil hopen onze geliefde ouders en grootouders

RUDOLF HENDRIK LUIMES
en
HENDRIKA GEZINA
LUIMES—SELLINK

de dag te herdenken, dat zij 40 jaar geleden in het huwelijk werden verbonden.

Dat de Here hen nog lang voor elkaar en voor ons mag sparen is de wens van hun dankbare kinderen en kleinkinderen.

"Wat zullen wij den Heere vergelden voor al de weldaden aan ons bewezen."

Sina en Jan Reitsma,
Kingston, Ont.
Gerrit en Willy Luimes,
Chesterville, Ont.
Albert en Alice Luimes,
N.B.
Henk en Anne Luimes,
Malton, Ont.
Linda en Cy Minnema,
Rexdale, Ont.
Diane en Herman Moll,
Odessa, Ont.
Rita en Gerrit Hiemstra,
Vars, Ont.
Jayne en Bill De Jong,
Chesterville, Ont.
en 29 kleinkinderen.

"Open House" 1 november in Brinston Hall van 2-4 p.m. en 7-10.30 p.m.

R.R. # 2, Chesterville, Ont.

On October 18, 1969 we celebrated with our parents and grandparents

THOMAS and WILMA
ELGERSMA
(nee SYBRANDY)

their 30th wedding anniversary.

May God continue to bless them and grant them health and happiness in their future years together with us, their thankful and loving children and grandchildren.

Peter and Jane Elgersma
(Iserlohn, Germany).
Beverley.
Tom.
Andy and Hessa Dykstra
(St. Catharines).
Valerie.
Robbie.
Wilma Elgersma (Toronto).
Alex and Tina Krikke
(London).
Douglas.
Sandra.
Norma Elgersma
(St. Catharines).

698 Niagara St.,
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On October 26, 1969, the Lord willing, we hope to celebrate with our parents and grandparents

MARTIN WILLEM VAN DOP
and
FRANCINA MARIA VAN DOP—
NIEUWENHUIZEN

the occasion of their 30th wedding anniversary.

May the Lord bless them for each other and for us in the years to come.

Their thankful children and grandchildren:
Klaas and Gerda Bosma,
Johnny.
Kees and Corrie Van Dop,
Michele.
Adrian and Margaret
Van Dop,
Brian.
Martin Van Dop and
Christina Forssell.
John and Jane Bouma,
Marjorie.
Rein and Francina Hoekstra,
Ronnie.
John Van Dop.

Richmond, B.C.

Wanted:

SINGLE MAN

on Sunny Brook Dairy Farm. Experienced milker preferred. Live in. Phone 957-3781 (area code 416).

This ad appeared in one of our previous issues with a few errors. For this reason it is placed again in this issue.

On Monday, September 22, 1969, our Heavenly Father in His infinite wisdom took home our dearly beloved husband and brother

HESSEL TURKSTRA,

at the age of 61 years.

Father of the late Hessel Roy Turkstra.

Mrs. Martha Turkstra—
Visser.
Mr. & Mrs.
F. Braaksma,
Copetown.
Mr. & Mrs.
P. Turkstra,
Hamilton.
Mr. & Mrs.
C. Tigchelaar,
Stoney Creek.
Mr. & Mrs.
C. Steenhof,
Toronto.
Mrs. W. Turkstra,
Dundas.
Mr. & Mrs. P. Prins,
Dunnville.
Mr. & Mrs.
R. Tigchelaar,
Hamilton.
Mr. & Mrs.
J. Turkstra,
Burlington.
Mr. & Mrs.
T. Van Zuiden,
Hamilton.
Nephews and nieces.

The truth is that Christ has been raised from the dead, as a guarantee that those who sleep in death will also be raised.

This fills us with a living hope. Let us give thanks to the God and Father of our Lord Jesus Christ.

Eenvoudige alleenstaande man zou graag

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met een vrouw tussen 34-38 jaar. In het zuiden van Ontario. Brieven onder No. 2213, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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in furnished apartment for a girl, near St. Joseph's Hospital and First Chr. Ref. Church in Hamilton, Ont. Phone 529-0921 after 6 p.m. Monday to Friday.

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Congregational Participation

The following rules have been formulated and distributed by the consistory of the Zion Chr. Ref. Church of Oshawa, Ont.

In order to achieve a greater degree of congregational participation in the activities of our church, it is resolved that a COUNCIL be established in which office-bearers and non-office-bearers work together on a number of projects. This COUNCIL shall be governed by the following RULES:

1. The members of this COUNCIL shall be appointed by the Consistory. Non-office-bearers shall be appointed for the term of two years. Men as well as women shall be appointed.

   The COUNCIL shall meet in plenary session at least once a year.

   The Executive of the Consistory shall be the Executive of the COUNCIL.

2. Each member appointed to the COUNCIL shall be assigned to one of the committees of which the COUNCIL is made up. It shall be the prerogative of the Consistory to establish new committees or discontinue old ones. If a member ceases to be a member of a committee, he ceases to be a member of the COUNCIL.

   Every committee shall be chaired by a member of the Consistory who is to report on the committee's activities to the Consistory. The chairman of the Consistory shall be a member ex officio of each of the COUNCIL's committees.

   A committee shall be free to open its meeting for anyone interested in taking part in its discussions and actions.

   The number of each committee shall be determined according to the extent of the work assigned to it. In each committee there shall be at least one female member.

   Recommendations and actions of a committee must be endorsed by the Consistory.

3. DISTRICT COMMITTEES.

   Every District Elder shall be assisted by two members of his district, one male and one female; together they will be the DISTRICT COMMITTEE. It shall be the task of a District Committee to do whatever possible to foster the spiritual life within the district and to activate the members to a life of Christian service, through visitation, gatherings, and other means.

   The committee shall also attend to any needs of a more social or economic nature members or families with its district may have. Whenever they know of such a need, they shall act in consultation with the committee on Social Service.

   A district committee shall meet at least once every two months.

4. COMMITTEE ON WORSHIP.

   It shall be the task of the Committee on Worship to do whatever possible to improve the Services of Worship, and to pay special attention to the second services. In its endeavours, the committee shall be guided by the principles of congregational involvement, contemporaneity, simplicity, and freedom of expression. The committee shall also attempt to develop a Ministry of Music in our congregation.

5. COMMITTEE ON YOUTH.

   a) The committee shall be responsible for the pastoral care for the single adult members of our congregation, and for those of other Christian Reformed Churches who are known to be residing within the city of Oshawa (visitation, gatherings, a.o.).

   b) The committee shall do whatever possible to foster the spiritual life of the youth of our church and to inspire them to Christian service. The committee shall be responsible for the Religious Education of the youth of our church, except for that provided through the Catechism Classes, and for the activity of all the clubs and societies in which our children and young people are involved (including the Sunday School).

      The committee shall assist our young people in establishing contact with Christian young people of other churches in our city.

   c) The committee shall assist the Committee on Worship in preparing Youth Services.

   d) The committee shall be responsible for the affairs of the Library.

6. COMMITTEE ON SOCIAL SERVICE.

   The Committee on Social Service shall consist of all the deacons of our church, and of some other members of our congregation who are known to have a strong social concern for those in need.

   It shall focus its concern on at least these three areas of need:

   a) our congregation,

   b) the community of Oshawa,

   c) the world (those stricken by disaster, poverty or hunger).

   The committee shall be responsible for inspiring our congregation to deeds of Christian compassion and sympathy, and for creating a climate of deep social concern within our congregation for all those in need.

7. COMMITTEE ON COMMUNITY RELATIONS.

   It shall be the task of the Committee on Community Relations to inspire our congregation to, and develop forms of, Christian service and witness within the community of our city. The committee shall also be responsible for existing forms of outreach like the Sunflower Clubs, Vacation Bible School, visitation to the aged and lonely.

   The committee shall be free to call on the help and co-operation of all the other committees.

SECRETARY GENERAL AND PRESIDENT—Secretary General U Thant and Assembly President Angie Brooks preside over a session of the United Nations General Assembly in New York. The new president is 41, assistant secretary of state of Liberia and the second woman to hold the position. The first was Viajaya Lakshmi Pandit, sister of the late Prime Minister Jawaharlal Nehru of India.

FOR SALE

Dairyfarm as a going concern

Owner ill and forced to sell quickly.

House consists of large kitchen, diningroom, livingroom, 2 bedrooms & bathroom on the mainfloor and livingroom, kitchen, 2 bedroom & bathroom on the second floor. Basement with gas furnace. Garage and workshop.

Large barn with stanchions for 50 milking cows, silo, milkhouse and room for young cattle. Feed-chopper room. 3 double doors machine-shed and separate granery. 60 head of very good Holstein cattle (30 milking cows, 5 heifers coming in soon, and 25 head of young cattle up to 2 years of age.)

Machinery: 1 new tractor, 2 other tractors in good working condition, new manure loader, new cultivator 9½ ft. wide, large manure spreader, forage harvester with blower & pipes, hay baler, 2 hay wagons, 1 seed wagon, power mower, double disc, combine, hay elevator, hammermill, new 3-furrow plough, 2 other ploughs, grain auger, grain dryer, seed cleaner, a 200 gallon sprayer, grader blade, corn planter, seeddrill & small tools. Large bulk-milk-cooler, a 3 units milking machine complete.

Over 6,000 bales of hay, 2,000 bales of straw, about 25 ton of corn and the large silo is full of corn silage.

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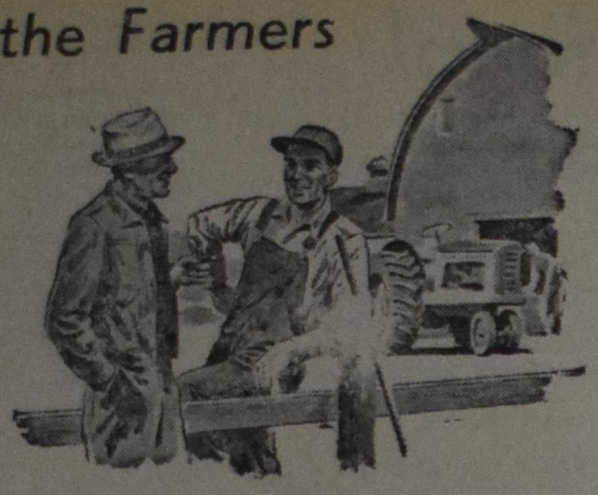
For the Farmers



The Farm Organization Scene

The results of the vote in June were as we had hoped for. The proposal to have a compulsory General Farm Organization was defeated. This was followed by some wild (and wrong) claims by the Ontario Farmers Union that this meant great support for their organization. The Ontario Federation of Agriculture who were said to have laid their head on the line for the GFO did some licking of wounds and after serious consideration decided to continue as an organization.

The Farmers Union was the first to be in the news again. According to previous plans delegates from most provincial farmer unions met in Winnipeg and formed a new National Farmers Union. Saskatchewan grain farmer, Roy Atkinson became president and Ontario's Walter Miller vice-president. The provincial unions are only regions now of a national organization. But Quebec with its Union Catholique de Cultivateurs was not represented and it is almost certain that they will stay out. Also the Farmers Union of Alberta which has more members than all the merging unions together is staying out.

The new group intends to be more militant and plans a more active role in bargaining for prices. However, they don't seem to have much regard for parliamentary or democratic ideas, not even when conducting their own meetings and conventions. It is difficult to see how this new group will help to solve the agricultural problems. But lots of farmers are in a bad and desperate mood, and even a bull without horns can raise a lot of dust and can be dangerous.

The Ontario Federation of Agriculture too has been working on changes in that organization. At the first meeting of the OFA, after the GFO was defeated, which was attended by many GFO sympathizers, a committee was appointed to recommend what further action should be taken. This committee under chairmanship of Mr. Arnold Stansell of Aylmer, Ont., who was familiar with the stand of the Christian Farmers Federation in these matters, came up with some recommendations which called for an over-all general farm organization that would still allow individual farmers to belong to the organization of their choosing. Unfortunately the executive of the OFA chose to ignore the recommendations of this committee, without even an open hearing at the next OFA meeting. The OFA executive behave like a spoiled kid who, because the game won't be played by his rules (the GFO is rejected), decides that he does not want to play at all. They feel they have been done great injury and injustice by others, such as OFU, and now they are not in the mood for considerations of cooperation and reconciliation of all farmers and organizations in the interest of all.

Instead the executive of the OFA has come up with their own design for a continuing organization. Their plan seems to be a strange compromise between trying to keep the old OFA with its marketing boards support and county levies and trying to create a new direct-membership organization for the sake of the extra income. There are growing indications that such important contributors to the finances of the OFA as the Milk Marketing Board and the Tobacco Marketing Boards are withdrawing their support.

Membership in this half-new, half-old organization would cost at least $20,00 and would entitle the member to such services as lower advertising rates in Farm & Country, eligibility for an insurance policy, contact with government and supply industry, etc. What part of these services would be available to those farmers who still would be paying through marketing boards and the county tax levies was not quite clear.

The OFA is still trying to be all things to all men inspite of the rejection of the GFO which had the full support of the OFA. They do not want to recognize the fact that they do not represent all farmers and never will. On the other hand their declining financial support forces them to direct membership for money.

The plan of the OFA call for possible corporate membership for marketing boards and for groups like the Christian Farmers Federation. Whether the CFF could continue to belong to the OFA after their reorganization will have to be considered. The services offered as an inducement for membership in the OFA could perhaps be made available to members of the CFF if they desired them. It is our opinion that farmers join a particular farm organization in order to reach solutions to farm problems and to be able to influence government farm policy. Services should be provided in response to members requirements, but should come only in the second place.

In the face of the growing militancy of one farm organization (the Farmers Union) and the uncooperative attitude of the OFA it is clear that the CFF should continue its search for policies and solutions to agricultural problems which are in harmony with the commandment to love one's neighbour as oneself in a sinful, greedy and materialistic world. We know that there is a better way. We as christians have a responsibility to find and show that better way. Unless we take heed there is a danger that the voice of christians, as individuals or as a group, will be silenced by a monolithic secular society. The CFF needs your prayers and support.

John Den Boer and
Hilbert van Ankum

PENNY HOUSE—Complete with an indoor fireplace, this house was built with more than 15,000 pennies Canadian) by Bill Carnahan of Sunset, Utah. He used liquid solder, glue and flat slabs of masonite for the roof and floor. The "log" cabin weighs 100 pounds.

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